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THE

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VOL. XII.

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THE WORKS

OF

THOMAS GOODWIN, D.D.

SOMETIME PRESIDENT OF MAGDALENE COLLEGE, OXFORD.

With General Preface

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And Memoir

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PRINCIPAL OF THE INDEPENDENT NEW COLLEGE, LONDON.

VOL. XII.

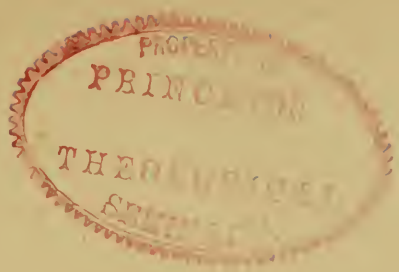
CONTAINING:

SERMONS AND NOTES OF SERMONS.
INDEXES.

EDINBURGH: JAMES NICHOL.
LONDON: JAMES NISBET AND CO. DUBLIN: G. HERBERT.

M.DCCC.LXVI.

EDINBURGH:
PRINTED BY JOHN GREIG AND SON,
OLD PHYSIC GARDENS.



CONTENTS.

		Page
An Immediate State of Glory for the Spirits of Just Men, upon Dissolution, demonstrated.	2 Cor. V. 5.	1
The Great Interest of States and Kingdoms.	Ps. CV. 14, 15.	31
A Glimpse of Zion's Glory; or, the Church's Beauty specified.	Rev. XIX. 6.	61
The World to Come; or, the Kingdom of Christ Asserted.	Eph. I. 21, 22.	81
Zerubbabel's Encouragement to Finish the Temple.	Zech. IV. 6–9	101

APPENDIX. 129

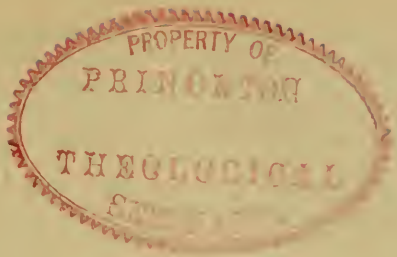
INDEX. 149

INDEX OF TEXTS. 239

AN IMMEDIATE STATE OF GLORY

FOR THE SPIRITS OF JUST MEN, UPON DISSOLUTION,

DEMONSTRATED.



AN IMMEDIATE STATE OF GLORY

FOR THE SPIRITS OF JUST MEN, UPON DISSOLUTION, DEMONSTRATED.

Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.—2 Cor. V. 5.

There is no point of more moment to all, nor of greater comfort to saints, than what shall become of their souls when they die. It is our next stage; and things that are next use more to affect us. And besides, it is the beginning, and a taking possesion of our eternity.

That these words should aim at this self-same thing, cannot be discerned without consulting the foregoing part of the apostle's discourse; and yet I cannot be large in bringing down the coherence, having pitched upon what this fifth verse contributes unto this argument, which alone will require more than this time allotted, having also very largely gone through the exposition of the foregoing verses elsewhere;* and I now go but on where I left last. But yet to make way for the understanding the scope of my text, take

The coherence in brief, thus:

In the 16th verse of the foregoing chapter, where the well-head of his discourse is to be found, he shews the extraordinary care God hath of our inward man, to renew it day by day. Where *inward man* is strictly the soul with its graces, set in opposition to our outward man, the body with its appurtenances, which he saith daily perisheth, that is, is in a mouldering and decaying condition.

Chap. v. 1. *For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*

In this first verse of this fifth chapter, he meets with this supposition: but what if this outward man or earthly tabernacle be wholly dissolved and pulled down, what then shall become of this inner man? And he resolves it thus, 'That if it be dissolved, we have an house, a building of God in the heavens.' And what is the *we*, but this inner man he had spoken of, renewed souls, which dwell now in the body as in a tabernacle, as the inmates that can subsist without it? And it is as if he had said, If this inward man be destituted of one house, we have another. God, that in this life was so

* See Vol. VII. p. 356.—Ed.

careful over this inner man, to renew it every day, hath made another more ample provision against this great change. It is but its removing from one house to a better, which God hath built. As yourselves, to speak in your own language, if wars should beset you, and your country house were plundered and pulled down, you would comfort yourselves with this, I have yet a city house to retire unto.

Neither is the terming the glory of heaven, and that as it is bestowed upon a separate soul, an *house*, alien from the Scripture phrase, Luke xvi. 9, 'That when you fail, they may receive you into everlasting habitations.' Death is a failing (it is your city phrase also when a man proves bankrupt). A statute of bankrupts comes forth then upon your old house, *statutum est omnibus semel mori*, and upon all you have; and then it is a receiving or entertaining that otherwise desolate soul into everlasting habitations, that is, into an house eternal in the heavens, as the text.

Nor yet is the phrase of terming heaven a *city-house* remote neither; for, Heb. xi. 13, Abraham and the patriarchs died in faith. Mark that. In faith or expectation of what? He had told us, ver. 10, 'He looked for a city whose builder is God.' What is a city, but an aggregation and heap of houses and inhabitants? Multitudes had died afore Abraham and gone to heaven, from Adam, Abel, Seth, downwards; and God promiseth him peace at his death, and a being gathered to those fathers, Gen. xv. 15. There was then a city built, and already replenished with inhabitants; and amongst others, an house provided for him, that is, his soul, built of God, and ready furnished against this removal.

Ver. 2. *For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.*

In this verse he utters the working of the affections of Christians towards their being clothed upon with this house; and so in order to this enjoyment of it, their desiring even to be dissolved, which Paul also utters of himself, Philip. i. Now if the first verse speaks of the glory of a separate soul, when he calls it an house, this second verse must intend the same.

Ver. 3. *If so be that, being clothed, we shall not be found naked.*

In this verse he gives an wholesome caution by the way, and withal insinuates why he used the word *clothed upon* in the foregoing verse, thus, speaking of the glory of such a separate soul, even because it is absolutely necessary that all our souls be found clothed first, and renewed with grace and holiness, and not be found naked at our deaths, that is, not devoid of grace, and so exposed to shame and wrath, as Rev. xvi. 15.

Ver. 4. *For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

The fourth verse gives a genuine and sincere account why a Christian doth thus groan, and that after dissolution itself, in order to this glory, which he sets out with an accurate distinction of their desires of dissolution, in difference from like desires in all other men. First, negatively, not for that being burdened we desire to be unclothed, or dissolved; that is, simply for ease of those burdens, nor out of a despising of our bodies we now wear, as their heathen wise men and philosophers did, and others do. No. But secondly, positively, for this, as the top ground of that desire, that we would be clothed upon with that house spoken of, ver. 1, and that still taken in the sense spoken of in the second verse, to the end that this mortal animal life, which the soul, though immortal in itself, now leads in the body, full of sins, clogged with a body of death and miseries, each of which has a death in it, and so it lives but a dying life; that this life may be exchanged, yea, swal-

lowed up by that which is life indeed, the only true life, the knowing God as we are known, and enjoying him. All which, as to our souls, is truly performed at our dissolution; although the final swallowing up the mortality of our bodies also doth yet remain to be accomplished; which will be done at the latter day, at that change both of body and soul, though in respect of the body, it will be completed as then more fully.

This interpretation, and the suiting of all the phrases used in this fourth verse, to hold good of this exchange at death, I cannot, through straitness of time, give an account of now. I have lately, and very largely, done it elsewhere.

This for the coherence. I hasten to my text.

Ver. 5. *Now he that hath wrought us for the self-same thing is God, who hath also given us the earnest of the Spirit.*

The current of the four former verses running thus steadily along in this channel, the stream in this verse continues still the same.

There is one word in this verse, εἰς αὐτὸ τοῦτο, 'For this self-same thing God hath wrought us,' which serves us as a clue of thread drawn through the windings of the former verses, to shew us that one and the same individual glory hath been carried on all along, and still is in this verse also; so, then, we see where we are.

What this self-same thing should be, ask the first verse, and it will tell you it is that 'house eternal in the heavens, a building of God, prepared by him against the time that this earthly house is dissolved.' Ask the second verse: it is the 'same house we groan to be clothed upon with' when the other is pulled down. Ask the fourth verse, and more plainly: it is that life which succeeds this mortal life the soul now lives in this body, and swallows up all the infirmities thereof; and then here it follows, 'Even for this self-same thing,' &c. So, then, if the glory of the separate soul be the subject of any of these verses, then of all, and so of this verse also.

And, to be sure, it cannot be that extraordinary way of entrance into glory, by such a sudden change, both of soul and body into glory at once, without dissolution, should be the self-same thing here aimed at; for it was not the lot of any of those primitive Christians of whom the Holy Ghost here speaks this, 'He hath wrought us for this thing,' that they should be in that manner changed, and so enter into glory; but the contrary, for they all, and all saints since for these sixteen hundred years, have put off their tabernacles by death, as Peter did, and speaks of himself, 2 Peter i. 14, and therefore the Scripture, or Holy Ghost, foreseeing, as the phrase is, Gal. iii. 8, this change would be their fate, would not have uttered this of them, 'God hath wrought us for this,' whom he knew God had not designed thereunto.

Neither is it that those groaning desires spoken of in the foregoing verses 2, 3, 4 is 'that self-same thing' here, as some would, for indeed, as Musculus well, If the apostle had said, He that hath wrought this thing in us, &c., that expression might have carried it to such a sense, but he saith, He that wrought us for the salf-same thing; and so it is not that desire of glory in us is spoken of, but 'us, ourselves and souls, as wrought for that glory.'

If it be asked what is the special proper scope of these words as touching this glory of the soul, the answer in general; it is to give the rational part of this point, or demonstrative reasons to evidence to believers, that indeed God hath thus ordained and prepared such a glory afore the resurrection. And it is as if the apostle had said, Look into your own souls and consider God's dealings with you hitherto, viz.:—

1. First, the operation of his hands; for what other is the meaning or mystery, says he, of all that God is daily so at work with you in this life? What else is the end of all the workings of grace in you, and of God that is the worker? This is his very design: 'He that hath wrought us,' that is, our souls, 'for this very thing, is God.'

2. Besides the evidence the work gives, there is also over and above the earnest of the Spirit given to your souls now whilst in your bodies, in joy, full of glories of the same kind (as earnests are) of what fulness of glory they are both capable of then, and shall be filled with, when severed from your bodies: 'Who hath *also* given us *the earnest* of the Spirit.'

We preachers have it in use, as to allege proofs of Scripture for the points or subjects we handle, so to give reasons or demonstrations of them; and so doth our apostle here of this great point he had been treating of; and such reasons or demonstrations run often upon harmony and congruity of one divine thing or truth kissing another; also upon becomingnesses or meetnesses, that is, what it becometh the great God to do. For instance, in giving an account why God, in 'bringing many sons to glory,' did choose to effect it by Christ's death rather than any other way, 'It became him,' says he, Heb. ii. 10, 'for whom are all things, and by whom are all things,' &c. And so in the point of the resurrection, 1 Cor. xv. 21, 'Since by man came death, by man came also the resurrection of the dead;' that is, it was congruous, harmonious it should thus be, the one answering correspondently to the other. The like congruity will be found couched here in God's bringing souls to glory afore that resurrection.

Now there are two sorts of harmonious reasons couched in the forepart of these words, 'He that wrought us for this is God.'

I. That it is *finis operis et operantis*, the end of the work itself upon us, and of God as an efficient working for an end, God hath wrought on us for this very thing.

II. It is *opus dignum Deo authore*, a work as he is the great God, and as a thing worthy and becoming of God as the author of it: 'He that hath wrought us for this thing is God.'

There is a third point to be superadded, and that is, it is the interest of all three persons, which, how clearly evidenced out of the text, will appear when I have despatched these former doctrines.

Doct. 1. That it is a strong argument that God hath provided a glory for separate souls hereafter, that 'he hath wrought us,' and wrought on us a 'work of grace' in this life.

Ere the reason of this will appear, I must first open three things natural to the words, which will serve as materials out of which to make forth that argument.

First, that the thing here said to be wrought is grace or holiness, which is a preparation unto glory. (1.) Grace is the work, and so, Philip. i. 6, termed 'the good work,' a frame of spirit 'created to good works': Eph. ii. 10, 'We are his workmanship, created unto good works.' The text here says, 'Who hath wrought us;' there similarly, 'We are his workmanship.' And (2.) secondly, this work is a preparation to glory; for, for one thing to be first wrought in order to another, is a preparation thereunto. Now, saith the text, 'He hath wrought us for this thing;' and Rom. ix. 23, it is *in terminis* the vessels of mercy which he had afore prepared to glory, which was by working holiness, for it follows, ver. 24, 'even us whom he hath called'; likewise Col. i. 12, 'Who hath made us meet to be partakers of the inheritance of the saints in light:' meet, by making us saints. So, then,

'had prepared, 'hath made meet,' is all one with 'who hath wrought us for this thing.' Here,

The second, What is the principal subject wrought upon or prepared and made meet for glory? It is certainly the soul, in analogy to the phrase here. We use to say (when we speak of our conversion), 'Since my soul was wrought on.' And though the body is said to be sanctified, 1 Thes. v. 23, yet the immediate subject is the soul, and that primitively, originally, the body by derivation from the soul. And hence it is the soul, when a man dies, carries with it all the grace by inherency. 'All flesh is grass, which withers;' that is, the body with all the appurtenances, saith Peter, 1 Peter i. 24. But you, having 'purified your souls, being born again of incorruptible seed' (our bodies are made of corruptible seed, which is the opposition there) 'by the word of God, which lives and abides for ever.' 'And this is the word' (he says he means) 'which by the gospel is preached' (every day) 'unto you,' ver. 25, and by preaching is engrafted in your souls, purifying your souls, ver. 22. In no other subject doth that word as preached for ever abide; for the body rots, and in the grave hath not an inherent but a relative holiness, such as the episcopal brethren would have to be in churches consecrated by them, because once it was the temple of the Holy Ghost, who dwells in us.

And that it is the soul the apostle hath here in his eye, in this discourse of his in my text, as that which he intends the subject here wrought upon, appears, if we consult the well-head of his discourse about the soul, which is the 16th verse of the 4th chapter. 'Our inward man (says he) is renewed,' &c. (there is your *wrought upon* here), whilst the outward (the body) perisheth. Which soul, in being called the inward man, connotates at once both grace and the soul conjunct together, and distinct from the body, as well as from sin and corruption. Elsewhere it is declared the subject first and originally wrought on: Eph. iv. 23, 'Be renewed in the spirit of your minds.' Look round about the text, and what is the *us* wrought on? Plainly this inward man, by the coherence afore and after. Ask yet, 1, 'If our earthly tabernacle (that is, our body) be dissolved, we have,' &c., that is, this inner man, our souls, have; for the body is supposed dissolved. So likewise, ver. 4, *we* in this tabernacle, that is, our souls in these bodies. More expressly after, ver. 8, our very souls, not only whilst in our bodies, but when separated from our bodies, have the *we* given them; we are willing to be absent from the body, and present with the Lord. The *we* present with the Lord, and absent from the body, is, nor can be, no other than a separate soul in its estate of widowhood. And so here, ver. 5, hath wrought *us;* the soul bears the person, carries away the grace with it.

Add to this, the time here specified in the text, in which we are wrought upon: it is but this life, and during the term thereof.* 'Hath wrought us,' says the apostle; not in the future, 'who shall work' us for it. That *hath wrought*, referring to the work of conversion at the first, 'Who *hath made* us meet to be partakers,' &c., Col. i. 12, and who doth continue still to work us; the preterperfect being often put by the apostle for the present, 'God renewing the inner man day by day,' chap. iv. 16; so working upon it, in order to this self-same thing, continually. Unto which words there, these here have an evident aspect; yet so as that time of working is but during this life. For it is whilst the outward man is mouldering, and that 'by afflictions, which during this moment work an eternal weight of glory,' ver. 17, and that is expressly said to be 'but this present time,' Rom. viii. So

* Observa quod non in futuro dicit, *parabit nos*. Non demum parabitur; ubi jam induendum est, &c.—*Musc. in locum.*

then, there is no *parabit* in that other world. But, as Solomon says of man, there is no work after this life, Eccles. ix. 10; 'no remembrance,' says David, Ps. vi. 5, namely, which hath any influence into a man's eternity. So there is no working upon us in order thereunto after death: God hath done his *do*, hath wrought, and man hath 'finished his course,' as Paul of himself, and in this chapter of my text, ver. 10, 'Every man receiveth the things done in his body, be they good or evil.' Those things that are done in this body only; therefore only what in this life he hath wrought. And for this he 'hath wrought us,' says the text.

These things premised, I come to the argument to be raised out of them, to prove the point in hand.

First, That grace or holiness, because they are immediately wrought in the soul, that therefore when the body dies the soul shall be taken up into life. That this is a meet and congruous ordination of God, the Scripture itself owns, and seems so to pitch the reason of it in Rom. viii. 10, 11, 'And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' He gives an account of what is to become hereafter, both of the bodies and souls of them in whom Christ is. (1.) First, for the body that is condemned to die, 'the body is dead because of sin.' By body I understand the same which he, in the 11th verse, terms the 'mortal body to be raised up,' which, says he, 'is dead,' that is, appointed to die; as one sentenced to death you term a dead man. And this 'because of sin.' It was meet that that first threatening of dying should have some effect to evidence the truth of God therein. Only God is favourable in his ordination in this, that he arresteth but the body, the less principal debtor; but that, to be sure, shall pay for it. 'It is appointed to all men once to die,' even for men that are in Christ, as this place of the Romans hath it. Then (2.) follows, what remains, the soul of such an one when the body dies. 'But,' says he (speaking by way of exception, and contrary fate too), the spirit is life because of righteousness.' The spirit is the soul in contradistinction to the body; this, when the body dies, is life. He says not living only, or immortal, but is swallowed up into life. And why? 'because of righteousness,' which is Christ's image; and so preserves, and by God's ordination, upon dying, elevates the soul, which is the immediate and original subject of it, which is the point in hand. For this thing it is, God hath wrought it. But then because the query would be, Shall this body for ever remain dead, because of this first sin, and bear this punishment for ever? No; therefore (3.) he adds, 'He that raised up Christ from the dead shall also quicken your mortal bodies.' So at last, and then bringing both body and soul together unto complete glory.

And the congruity of reason that is for this appointment is observable, something like to that 1 Cor. xv., 'As by man came death, so by man came also the resurrection from the dead.' For that sin that condemned us to this death, we had from the first Adam by bodily generation, as the channel or means of conveying it, who was, as other, father of our flesh.

The arrest therefore goes forth against the body, which we had from that Adam, because of that sin, conveyed by means of our bodies; for though I must not say the body defiles the soul, or of itself is the immediate subject of sin; yet the original means or channel through which it comes down, and is derived unto us, is the generation of our bodies. The body therefore congruously pays for this, and the death thereof is a means to let sin out of the world, as the propagating it was a means to bring sin in. But an holy soul

or spirit, which is the offspring of God, having now true holiness and righteousness from the second Adam communicated to it, and abiding in it; and being not only the immediate subject thereof, but further, the first and original subject, from and by which it is derived unto the body; the womb, into which that immortal seed was first cast, and in which the inward man is formed, and in respect of a constant abiding, in which it is that seed is termed incorruptible. Hence, therefore, says God of this soul, 'it is life.' It shall live when this body dies. There is nothing of Christ's image, but is ordained to abide for ever. 'Charity never fails,' 1 Cor. xiii. 8. 'His righteousness endures for ever,' 2 Cor. ix. 9; and therefore is ordained to conserve and elevate unto life the subject it is in, and that is the soul. This as a foundation of the substantial parts of this first reason out of this one scripture, thus directly and explicitly holding this forth.

2. I come to the argumentation itself, which ariseth out of these things laid together: (1.) That the soul is the immediate subject of grace; (2.) The first and primitive susceptive thereof; (3.) And itself is alone and immediately capable of glory, which grace is a preparation to; and (4.) that God, afore our deaths, hath wrought all of grace he intends to work, in preparation to glory. Out of all these a strong argument doth arise: that such a soul upon death shall be admitted unto glory, and not be put to stay till the time of the resurrection, when both soul and body shall be joined again together; and that this holdeth a just and meet conveniency upon each, or at least all these grounds when put together.

First, Consider the soul as the immediate subject of this working and preparation for glory. Hence, therefore, this will at least arise, that the inherency or abiding of his grace wrought in this soul, depends not upon its conjunction with the body; but so as it remains as an everlasting and perpetual conserver of that grace stamped on it; yea, and carries it all with itself, as a rich treasure innate unto it wherever it goes, when separate from the body. I say, it either hath in it, or appertaining unto it, all that hath been wrought for it, either in it or by it: Rev. xiv. 13, 'Blessed are the dead which die in the Lord; and their works do follow them.' They go to heaven with them, and after them. And in what subject else is it, that the seed of God remains incorruptible, or the word of God abides for ever? 1 Pet. i. 23, 25. Or how else comes that saying to be performed, 1 John ii. 17, 'He that doth the will of God endures for ever'? Having therefore all these riches by it, and as complete (as here it shall be), meet it is it should partake the benefit thereof, and live upon them now when it is single and alone, and in its widow's condition. And it is an opportune season, that by a glory given it for that holiness, this should now appear, that it was the soul which was the sole intrinsic and immediate receptive of all this holiness. This is the first. Add also,

Secondly, Its being the first and primitive subject of holiness, from which it is derivatively in the body.* Meet it was this soul should not be deferred, till the appurtenance of it be united to it, but be served first, and admitted into that glory ordained; and by having itself first possession given of that inheritance, the body might in its season be admitted derivatively thereinto from it, after that renewed union with it by the resurrection. Reason good, that look as in priority, grace, the preparation unto glory, was wrought, so, in that order of priority, glory itself should be communicated. And, therefore, seeing its fate is to abide a while alone, therefore first to enjoy, and drink both the juice and fruit of that vine it is the root of.

* Magis conveniens videtur, ut animæ in quibus per prius fuit culpa et meritum, prius etiam vel puniantur vel præmientur.—*Aquinas cont. Gent.* lib. iv. cap. xix. sec. 3.

And (3.) it being in itself, when separate, as immediately capable of this glory, as when it shall be again united to the body. For what is the essential of glory, the substance of that life that swallows up all, but (as we said on ver. 4) God's immediate presence, and our knowing him face to face, as we are known? Now of this the apostle doth in these 6th, 7th, and 8th verses, expressly inform us, that the separate soul is not only capable thereof, but that it then begins to enjoy it: 'Therefore,' says he, 'we are always confident, knowing that whilst we are in the body, we are absent from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.' Where, to be present with the Lord, and to live by sight, is expressly made the privilege of a soul absent from the body; which can mean no other state than that of the soul between the death of the body and the resurrection. For whilst it is present in the body afore death, it is absent from the Lord; and when it shall be present with the Lord, after the resurrection, it shall not then be any more absent from the body. This conjunction, therefore, of *absent from the body* and *present with the Lord*, falls out in no state else, but only in that interim or space of time between. Let us withal view this place in the light, by bringing the one to the other, which that passage, 1 Cor. xiii. 12, doth cast upon it: 'For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known.' 'To see as in a glass darkly' there, is to 'walk by faith' here. But to see face to face, and to know God as we are known, (so there) is all one; and to attain to sight and be in Christ's presence (here). And to be sure, the body is in no estate whatever capable of knowing God as we are known of him. None durst ever affirm that. For besides that the spiritual knowledge of God is proper to an intellectual nature, further, so to know God, as God knows us, and so to be elevated to the similitude of God's understanding, is not communicable to the body. We may as well dare to affirm God himself to be a body, as that our bodies are capable of ever being raised up thus to know God. Hence, therefore, whether the soul be out of the body, as after death; or so in the body, as it shall be after the resurrection; yet still it is the soul that is immediately alone capable of that sight and knowledge of God. And therefore, seeing it depends not on the body, it is as well capable of it afore the resurrection without the body, as after the resurrection in the body.

Only this must be added, that whilst indeed the soul is at home in this body, this earthly tabernacle, it is not capable of the sight of the glory of God, *i. e.* as to continue in the body, and enjoy it; for it would crack this earthen vessel: as 1 Cor. xv. 50, 'Flesh and blood cannot inherit the kingdom of God.' And although Paul, as a stander-by, was an over-hearer and an eye-witness, by way of revelation and vision, of what the spirits of just men in glory do enjoy, 2 Cor. xii.; even as, on the contrary, the angels are often standers-by on earth, and overseers of us, what is therein done, as the phrase is, Zech. iii. 7; yet he was not estated into it, or admitted a possessor thereof himself, no more than angels into an earthly estate, and therefore could not say whether the revelation vouchsafed him might not be in the body as well as out of it. Whereas God had otherwise long since peremptorily determined that question, that no man could see God and live; that is, at once continue in this body and see him face to face; and Paul here in my text also determines it, 'That whilst we are at home in the body (as now), we are absent from the Lord.' They are two incompatible estates. But still when that which thus lets (this body) is taken out of the way, the soul itself is sufficiently capable, as truly as ever it shall be.

But if this argument from these be yet judged not home enough, but short, then let us in the fourth place add what force the third premise will give to it, concerning the time of God's working on us, to drive all closer home; namely, that God hath wrought upon the soul in this life, all that ever he means to work, by way of preparation for glory. For this thing God hath wrought us, which though it might, with the enlargements and sub-arguments that now shall follow, be made an argument alone, yet I choose to cast it into this total, to make the whole the more strong.

Therefore (4.) gather up the demonstrations thus: If the soul be the immediate and first subject of grace, which is a preparation to glory, and capable of this glory, when out of the body; and God, the great agent or worker, hath wrought all that ever he means to work in it this way, by way of preparation to glory; then, as Peter said in the case of admitting the Gentiles to baptism, 'What should hinder that these souls should not be glorified instantly, when out of their bodies?' Acts x. 47. If indeed, as the papists and corrupted Jews and heathens have feigned, there were any work to be after wrought, a purgatory or the like, then a demur or caveat might yet be put in, to suspend this their admission into glory. But the contrary being the truth, then, &c. Now, the strength of the argument from this latter, superadded to the rest, stands upon two strong grounds.

First, If we consider what is common to God in this with all other but ordinary-wise efficients or workers that are intent upon their ends, which must be given to him, the only wise, all-powerful God (who is here said as an efficient to work us for this end), when any ordinary efficient hath brought his work to a period, and done as much to such and such an end as he means to do, he delays not to accomplish his end, and bring it to execution, unless some overpowering impediment do lie in his way to it. If you have bestowed long and great cost upon any of your children to fit and prepare them for any employment, the university suppose, or other calling, do you then let these your children lie truants, idle and asleep at home, and not put them forth to that which you at first designed that their education unto? Will you suffer them in this case to lose their time? Do you know how to do good to your children, and doth not God? We see God doth thus in nature. We say, when the matter is as fully prepared as ever it shall be, that the forms enter without delay. Now grace is expressly termed a preparation to glory. Also God doth observe this in working of grace itself; when the soul is as fully humbled and emptied, and thereby prepared for the Lord by John Baptist's ministry as he means to prepare it, the work of justifying faith presently follows. In all his dispensations of judgments or mercies, he observes the same. When men's sins are at full (as of the Amorites), he stays not a moment to execute judgment; so in answering the faith of his people waiting on him for mercies. And thus it is for glory: 'I have glorified thee on earth' (the only place and condition of our glorifying God), 'I have finished the work thou gavest me to do; and now' (what now, and presently now remains there, follows) 'glorify me,' &c. Thus spake Christ our pattern.

Secondly, There is this further falls out in this case and condition of such a soul, as doth indeed call for this out of a kind of necessity, and not of congruity only; for whereas by God's ordination there are two ways of communion with him, and but two unto all eternity,—either that of faith, which we have at present, or of sight, which is for hereafter,—into these two the apostle resolves all God's dispensations to us: ver. 7 of this chapter, 'We walk by faith' (namely, in this life), 'not by sight;' and again, 1 Cor. xiii. 13, '*Now* we see in a glass, *then* face to face.' These two, *now* and *then*, do divide the dispensations for eternity of time to come. The like in

Peter, 1 Epist. i. 8, 'In whom, though *now* you see him not' (as you one day shall), 'yet believing.' If, therefore, when the soul goes out of the body, that way of communion by God utterly ceaseth, 2 Cor. xiii. 8–13, that door and passage will be quite shut up, God having, 1 Thes. i. 11, John vi. 28, fulfilled all the work of faith (the work of God) with power that ever he intended, then surely sight must succeed according to God's ordination, or otherwise this would inevitably follow, that the soul would be for that interim, until the resurrection, cut off from all communion with God whatever, having yet all its acquired holiness of sanctification abiding in it, and righteousness accompanying of it all that while. Look, therefore, as a child hath two, and but two ways of living, and when the one ceaseth the other succeeds, or death would follow,—in the womb it lives by nourishment from the navel, without so much as breathing at the mouth; but it no sooner comes into the world but that former means is cut off, and it liveth by breath, and taking in nourishment by the mouth, or it must instantly die,—so stands the case with the soul here between faith and sight; so that we must either affirm that the soul dies to all spiritual actings and communions with God until the resurrection, which those Scriptures so much do contradict: John ix. 51, and xi. 26, 'He that believeth hath everlasting life, &c., and shall never' (no, not for a moment) 'die.' And in those promises it is not simply a sluggish immortality, but to live, and act, and enjoy God, which is our life, must needs be meant; or we must on the other side affirm that the life of faith ceasing, and God yet having that way wrought all that ever he intended, that then sight of God face to face must come in its place, which indeed the apostle in that 1 Cor. xiii. affirms in saying, ver. 10, 'When that which is perfect is come, then that which is but in part is done away.' There is not an utter ceasing of the imperfect, and then an interval or long space of time to come between, and then that which is perfect is to come, but the imperfect is done away by the very coming of that which is thus perfect; and in the 12th verse he explains himself, that the imperfect is this our seeing *now* in a glass darkly, that is, by faith, and that perfect to be that seeing God face to face, as that which presently entertains us in that other world. Nay, the apostle admits not so much as a moment of cessation, but says that the imperfect is done away, ver. 10, and vanisheth, as ver. 8, by the coming in of the perfect upon it, and so the imperfect, namely *faith*, is swallowed up in perfect, namely *sight*.

And then further, if we thus grant, as we must, this separate soul to have this sight, or nothing now left it to enjoy God any way by, then it can be no other than glory it is admitted unto; for the sight of God face to face, and to know as we are known, is the very essence of glory as it differs from faith. Neither is that ultimate enjoyment or happiness in God which souls shall have after the resurrection any other in name or thing than the sight of God as it is thus distinguished from faith, although it shall be then raised and intended unto far higher degrees of perfection.

And for a conclusion of this first point, that which follows in that place lately cited out of 1 Peter i. 9, 'Receiving the end of your faith, the salvation of your souls,' may as fitly serve for the confirmation of all these latter foregoing notions, as to any other sense interpreters have affixed.

I am aware how these words, 'receiving the end of your faith, the salvation of your souls,' are interpreted of that joy unspeakable and full of glory, which the verse afore had spoken, that many saints through believing do in this life enjoy, as being salvation imperfect, and the earnest of it in the same kind, and so a part of the reward of faith received in hand, as we say, or aforehand, and vouchsafed over and above the ordinary way of living by

faith. This interpretation I no way gainsay, nor will go about to exclude, for I know it doth consist with that other I am about to give, and is subordinate to it; and I have learned to take the most comprehensive sense the Holy Ghost may be supposed to aim at in any scripture; but if this sense should directly alone obtain, yet by consequence, and at the rebound, it doth strongly argue the point in hand; for if whilst faith continues God is pleased to vouchsafe the soul through believing such joys, much more when faith ceaseth he will vouchsafe the same soul a fuller enjoyment of himself at the ending of faith; for why else are these present joys termed salvation, and that as distinct from that right to salvation, which otherwise faith at all times estates us into, but for this, that these joys are an entrance into, and a taking possession of, glory, over and above what ordinary faith giveth? and therefore they have the name given them as being the earnest of the same kind, unto that greater sum is to be paid, as in all contracts it useth to be, at the end of that performance on one part, which end is when faith ends; and so that is made the set date or time when this full payment is to begin, which this earnest aforehand bindeth God unto.

And it were hard to suppose that God would give such a part of these joys, even whilst faith continues, for so long a time as until the resurrection, and then withdraw all communication of himself, both in joy and faith also. But I leave the prosecution of this argument till I come to those words, 'Who hath also given us the earnest of the Spirit.'

I also know that by this phrase, 'the salvation of our souls,' the soul being the eminent part of man, is often in Scripture, by a synecdoche, put for the whole person. And I must not deny but that ultimately it is intended here, it extending itself to the whole of salvation, first and last, after faith ended; which sense, on the other hand, many interpreters are for.

I only contend for this, that the salvation of the soul is intended also of that salvation which falls out in the midst between these joys, the earnest in this life, and that ultimate salvation at the resurrection; that is, the salvation of the soul, while separate, as being the next. It hath a weight in it, that salvation and damnation should so often be said to be of the soul by Christ himself; as Mat. xxvi. 16, 'What shall it profit a man to gain the whole world' (and so provide for his body), 'and lose his own soul?' And again, in speaking of the soul as considered apart from the body, Mat. x. 28, 'Fear not them that are able to kill but the body, and are not able to kill the soul.' But that which is more conjunct to my purpose: it is observable that this our apostle Peter should choose to use in this epistle, more than any other apostle, this phrase of soul in relation to salvation, either as being the eminent subject, and sometimes as the single subject, both of grace and salvation. So in this chapter, 'You have purified your souls,' &c., as the immediate susceptive of the incorruptible seed, as was observed. Then again, in chap. ii. 11, 'Abstain from fleshly lusts, which war against the soul;' and ii. 25, 'Ye are returned to the Bishop of your souls;' which he speaks as being the eminent part, and (upon separation from the body) the special charge he hath pastoral care of. And more directly to our purpose, chap. iv. 19, he exhorts them, when they come to die, 'to commit their souls to God,' as then being to be separate from their bodies. Now, it were hard to think that this salvation to come should bear the title and name of the 'salvation of the soul' in this and other scriptures, Heb. x. 39, James v. 20; and that yet when this soul shall in the other world come to subsist for a long time single and alone, and then be properly and without figure; a mere soul without a body, a lonesome soul; that during that state it should not be the subject of this salvation, and so intended here, when more properly and literally, if

ever, it is the salvation of the soul. And it would be yet more strange that the phrase 'salvation of the soul' should be wholly restrained unto that estate of the soul when remitted to the body at resurrection, and only unto that; and that word the *soul*, should serve only synecdochically as a part put to signify the whole man, as then it is to be raised up. But especially it were strangest of all if it should be confined and limited in this place of Peter, whereiu this salvation of the soul is set forth for the comfort of such as were to lay down their tabernacles of their bodies for Christ (as this Peter speaks of himself in the next epistle), and whose faith was then to cease with their lives, whose expectations therefore he would in this case certainly pitch upon that salvation of the soul next, which is this of the soul separate. To confirm all which,

That which further invited me to this place was this phrase, 'The end of your faith,' especially upon the consideration that he speaks it unto such Christians who in these times were (as he foretells, chap. iv. 4) shortly to be martyred, and at present were sorely tried (verse 7 of this chapter, and in the last verse of the fourth). He thereupon instructeth and exhorteth them to commit their soul, when they die, to be kept by God. And so understood in a proper and literal sense, this salvation of their souls is in all respects termed the end of their faith.

First, In that it is the next and immediate event that faith ends and determines in, as death is said to be the end of life; so noting forth, that when faith ends, this salvation of the soul begins and succeeds it. The end of a thing signifies the immediate event, issue, period thereof. As of wicked men it is said, 'Whose end is destruction,' Philip. iii. and Heb. x. 39. Apostasy and unbelief are said to be a 'drawing back unto perdition.' And, on the contrary, there faith is termed a 'believing to the salvation of the soul.' And both note out the final event and consequent of each, and salvation of the soul to be the end of faith, when men continue and go on to believe, until their faith arrive at and attaineth this salvation of the soul. To this sense also Rom. vi. 22, 'You have your fruit in holiness, and the end everlasting life.' And the apostle Peter having in the foregoing verses celebrated the fruits and workings of their faith in this life, as in supporting them gloriously under the sorest trials, ver. 7; and then sometimes filling their hearts with joy unspeakable and glorious, ver. 8; he here at last concludeth with what will be the end or issue of it in that other life, when faith itself shall cease; and what it is that then they shall receive: 'Receiving' (after all this) 'the end of your faith, the salvation of your souls;' Κομιζόμενοι, in the present, by a frequent and usual enallage of time, being put for the future. For ye shall receive (or being about to receive), to shew the certainty of it, that when faith shall end you may be sure on it, even of that salvation (that great salvation, so spoken of by the prophets, ver. 10) of your souls, which, as it hath no end to be put unto it as faith hath, so no interruption or space of time to come between, during which your souls should not be actually saved. A salvation of your souls singly (whilst through death they shall so exist), as well as of the same souls primarily, and more eminently, when both soul and body shall be reunited.

2. The end of your faith, that is, of your aims and expectations in your faith; the end importing the aim or expectation, which is also proper and a literal sense of that word. And upon this account also the salvation of the soul, when they should die, that being the very next thing their eyes must needs be upon, is therefore here intended.

And 3. 'The end of your faith,' that is, as being that for which the great God, who 'keeps us by his power through faith unto salvation,' ver. 5, hath

wrought this faith in you. Accordingly we find it termed 'the work of faith,' 1 Thes. i. 3; which, when God hath fully wrought, and brought to that degree he aimed at in this life, or, to use the apostle's own expression of it, 2 Thes. i. 11, when God hath fulfilled the work of faith with power, he then crowneth it with this salvation of the soul without end; as James speaks of patience, when it hath had its perfect work, chap. i. 4, compared with ver. 12. And so speaks my text, for 'this self-same thing he hath wrought us.' And therefore, when this faith shall cease which he wrought for this, he will attain his end without delay. And you, says he, shall attain your end also; and faith thus ceasing, if this salvation of the soul did not succenturiate and recruit it anew, the end of this faith were wholly and altogether present destructive loss unto the soul in its well-being until the resurrection.

4. The *end* signifies the perfection and consummation of anything,* as Christ is said to be the 'end of the law,' Rom. x. 4; and so the meaning is, that your faith, which is but 'an imperfect knowing God,' shall then, when it ceaseth, be swallowed up of sight, which is all one with that salvation here, *tanquam perfectibile*, a perfection, as that which is imperfect is said to be by that which is perfect, 1 Cor. xiii. 10. Thus much for the literal and proper import of the word *end*.

Now then, if we take the word *end* in its proper meaning, and the word *soul* likewise in its native proper meaning, also which sense in reason should be first served, when the scope will bear it, then it makes for that purpose more fitly which we have had in hand.

That nothing may be wanting in this last place cited to make up all the particulars in the foregoing sections insisted on, so it is that the apostle Peter doth further plainly insinuate that this salvation here consisteth in the sight and vision of Christ (which was one particular afore mentioned), accompanied with 'joy unspeakable and glorious.' The coherence, if observed, makes this forth clearly; for whereas in the verse immediately foregoing, he had commended their present state of faith by this, 'Whom *now* though you see not, yet believing, rejoice with joy unspeakable and glorious,' that '*now* you see not' (in this life) is set in opposition, and carries a promise with it of a time to come, wherein they should see, even as Christ said to his disciples, John xiii. 33 and 36 compared, 'Whither I go, I *now* say to you, ye cannot come; but thou shalt follow me *afterwards*.' So here *now* believing (which is the principle at the present which you live upon), you see him not; but when the *end* of your faith shall come, you shall then see him; and in this it is consisteth the salvation of your soul. So that still it carries on what I have afore spoken unto, that when faith ceaseth, sight cometh; yea, perfects and swallows it up, as was said even now out of 1 Cor. xiii. 10.

And let me add this, that the apostle on purpose doth bring the mention of this supereminent fruit of faith, 'Even now when we see not,' that 'believing, ye yet rejoice with joy unspeakable and glorious.' On purpose, I say, to make way for the raising up their thoughts and apprehensions, how infinitely transcending that salvation of their souls must be when, faith ending, they attain to sight, to see him face to face whom their souls have loved. It is implicitly as if he had said unto them, 'Oh think with yourselves what joy, what glory that must needs be, which exceedeth and surpasseth this that now accompanies your faith, in an answerable proportion, as much as sight of Christ's presence, and face to face, must be supposed to excel the knowledge of him by faith, which sees him but as absent darkly!

And further, give me leave to improve this notion. You may take this

* Τέλος *pro* τελείωσις.

assured evidence, that your souls shall then see and enjoy God when your faith shall cease, which will be when once your souls shall come to be separate from your bodies by death; in that even now, in this life, it is your souls and spirits that are the immediate receptives, or partakers and subjects of such glorious joys.

The soul enjoys them, though in the body, yet without the help or concurrence of the body, or the phantasms of it; yea, such raptures do 'pass understanding,' that is, the common way of understanding, which by the use and help of the body, or images in the fancy, the mind exerciseth in other things, and which do concur with the understanding ordinarily in faith. But this joy falls into and is illapsed within the soul itself immediately; yea, the weakness of your bodies and bodily spirits will not permit you to have so much of this joy as otherwise the soul is now capable of by faith. And therefore by this experimental taste aforehand in your own souls, you may be ascertained that your souls, when separate from your bodies by death, as well as when united again unto their bodies, shall enjoy this great salvation.

And thus much for the first point raised out of the words, which did undertake an argumentation for a separate soul's glory and happiness. (1.) From the condition of the soul, as the immediate subject of grace wrought in it. (2.) From God's ordination of the work wrought, to raise the soul up to life, whilst sin should bring dissolution upon the body. (3.) From the scope of the worker, God himself, who as an efficient will accomplish the end, when his work for that end is finished. And all these, as comprehended in what the very first view and front of the words of my text hold out, 'God hath wrought us for the self-same thing.'

But, lo! a greater matter is here. It is not simply said, God hath wrought us for this, but 'He that hath wrought us for this thing is God;' thereby calling upon us to consider how great an hand or efficient is here, even God, who hath discovered in a transcendent manner his glory, in the ordaining and contriving of this work unto this great end. Take it not, therefore, as a bare demonstration given from God's working us to this end, such as is common to other agents, as hath been said. But further, a celebration of the greatness and glory of God, in his having contrived this with so high an hand, like unto the great God; and is as if he had said, There is a design in this worthy of God; he hath shewn himself in this to be the great God indeed. 'He that hath wrought us for this is God.'

When God's ordinary works are spoken of, it sufficeth himself to say, God did thus, or this; but when God's works of wonder, then often you find such an illustrious note of reflection upon, and pointing at him, to have done as God. And it is ordinary among men, when you would commend the known worth of the artist, to say, He that wrought this is such a man, so to commend the workmanship.

And thus both when the Holy Ghost speaks of this glory itself, which is the end, for which here his style is, 'Whose maker and builder is God,' Heb. xi. 10; and in like equipage here of preparation to that end, he saith, 'He that hath wrought us for this thing is God.' In this very chapter, 2 Cor. v., to go no further, when the great work of salvation in the whole of it is spoken of, he prefaceth thus to it, 'All things are of God, who hath reconciled us to himself,' &c.; that is, in this transaction he hath appeared like that God of whom all things else are, and so more eminently in this than in all, or at least, any other work. What there is said of salvation in the whole, is here of that particular salvation of a separate soul. You have the like emphasis put, Heb. ii. 10, of bringing many sons to glory. 'It became him,' says the text. Now, put all together, and the result is,

The second point.

That to have provided a glory for separate souls of just men, wrought upon in this life, is a dispensation becoming the great God, yea, and that there is an artifice and contrivement therein worthy of God, and like unto himself, such as he hath shewed in other his works of wonder.

There are two branches of this doctrine, which I set otherwise out thus:

1. That it is a thing becoming the great God, thus to deal with such a separate soul, having been wrought upon.

2. That God hath designed, and brings forth therein, a glorious artifice and contrivement, such as argue him a God wise in counsel, and wonderful in working.

1. First branch of this second doctrine, that it becomes God.

The account of this becomingness is best made forth by comparing and bringing together into an interview, both the inward and outward condition of such a soul, and then the relations which God bears to it, such as should thereupon move him through his good pleasure thus to deal with it.

You know I at first undertook chiefly reasons of congruity or becomingness, and such always consist of two parts; and when the one answereth and suiteth to the other, then the harmony of such a reason is made up.

Let us therefore consider,

I. What is on the soul's part.

II. What is on God's part.

I. On the soul's part.

Therein two things.

(1.) The species, the kind, and intrinsecal rank of being, which this creature we call the soul thus wrought upon stands in afore God.

(2.) The outward condition or case this soul is left in upon its parting with the body, unless God takes it up into glory.

(1.) First, For its rank or kind of being.

Therein two things.

[1.] This soul was by its first creation a spirit, and that in the substance or native kind thereof, and in that respect, considered apart for its union with the body, is in a more special manner allied unto God, than all other creatures, but angels, are.

You have the pedigree of man, both in respect of body and soul, set out, Acts xvii.; the extract of our bodies, in ver. 26, 'He hath made of one blood all nations of men.' So then on that side, as we say, in respect of our bodies, there is a consanguinity of all men, being made of one blood, between one another: but then in respect of our souls, we are God's offspring, ver. 28, and so on that side there is an alliance, not of consanguinity, unto God, upon the account of having been created immediately by him, and in the very substance of our souls made like him, and in his image; and yet we are not begotten of his essence or substance, which is only proper to his great Son. And in a correspondency unto this, God is styled, Heb. xii. 9, 'the Father of our spirits,' in distinction from the fathers of our flesh or bodies (see the words); which alliance or fatherhood, take it as in common with all men's spirits, lieth in this, that he not only created our souls immediately out of nothing, but in his own image, as to the substance of them; which image or likeness other creatures did not bear, which yet were made out of nothing, as the chaos was; both which appear by putting two places together: Zech. xii. 1, 'He frameth their spirits,' speaking of the souls of men, and that altogether, saith the psalmist, Ps. xxxiii. 15; so Ainsworth and others read it, that is, both, each of those spirits, and also wholly and

totally, every whit of the substance of them. *Creatio est productio totius entis;* for creation differs from generation in this, that it is a raising up or producing the whole of a being out of mere nothing, that is to say, altogether, whereas generation presupposeth pre-existent matter; as in the generation of our bodies, which are not wholly and every whit of God immediately, but the parents afford the matter, and the formative virtue besides, by which our bodies are framed. So then, in respect of our first creation, our souls, apart considered, are thus allied to God, to which our bodies are not; being spirits in the very being of them, that altogether do owe that their being to him.

But there is a taint come upon the souls of all men by sin, so as this alliance is thereby worn out, yea, forfeited, until it be restored. Now, therefore, these souls, the only subject of our discourse, being such as God hath wrought, and so are become his workmanship by a new and far nobler creation, and thereby created spirit anew, according to what Christ says, 'That which is born of the Spirit is spirit.' Hereupon these souls are spirit, upon a double account. As you say of sugar, it is double-refined, so this is now become a spiritual spirit, or spirit spiritualised and sublimated; yea, and thereby the inward sanctuary, the holy of holies, the seat of God's most spiritual worship, Rom. vii. 22, 25, which the body is not, but only as it is the outward temple or instrument of this new-made spirit.

And hereupon that original affinity to God of spirit, is not only restored, but endeared, for now there is both the stuff, or the ground-work, and then the workmanship, or embroidery upon it, and both of them the works of God; that so look as the gold wrought upon commends the enamel, and then again the enamel enhanceth the value of the gold, so as both are considered in the price, so it is here with this soul wrought by God in both respects.

[2.] Secondly, consider we now again the case and outward condition of such a soul, that of itself would fall out to it upon the dissolution of the body.

1. It fails of all sorts of comforts it had in and by its union with the body in this world: Luke xvi. 9, 'When you fail,' says Christ, speaking of death; it is your city phrase when any of you break, and perhaps are thereby driven into another kingdom, as the soul now is.

2. Then, if ever, a man's flesh and his heart fails, Ps. lxxiii. 26.

3. And, which is worse, a man's faith faileth or ceaseth after death, and all his spiritual knowledge as in this life; it is the express phrase used 1 Cor. xiii. at the 8th verse, and which is prosecuted to the end of that chapter; and so all that communion it had with God in this life is cut off. It is of all creatures left the most destitute and forlorn, if God provides not.

4. And yet, fourthly, it is now upon death, which it never was afore, immediately brought into the presence of God. Naked soul comes afore naked God: Eccles. xii. 7, 'Then shall the dust return to the earth as it was; and the spirit shall return unto God that gave it.' It is put out of house and home, and turned upon its Father again.

This as to the soul's condition.

II. God's part.

This is a special season for God to shew his love to such a soul, if ever afore or after; an opportunity such as falls not out, neither afore, whilst it was in the body, nor after, when it is united to the body again at the resurrection. If ever, therefore, he means to shew a respect unto a poor soul, which is his so near kindred and alliance, it must be done now. We read, in Ps. lxxiii. 26, 'My flesh and my heart faileth' (as at death to be sure it doth), 'but God is the strength of my heart,' both in this life and at death, to support me, 'and my portion for ever;' in the life to come without any

interruption or vacant space of time, as that *ever* imports. And that David spake this with an eye unto the glory to come, when heart, and flesh, and all in this world he foresaw would fail him, is evident by what he had immediately meditated in the words afore, ver. 24, 'Thou shalt guide me with thy counsel;' so in this life, and afterwards (that being ended), shall receive me unto glory. The contemplation whereof makes him cry out again, ver. 25, 'Whom have I in heaven but thee?' for all things else will fail me one day, when my flesh utterly fails me also. And 'there is none upon earth,' where he had at present many comforts and comforters, 'in comparison of thee.' You see God is the portion of the whole of his time, even for ever, as ver. 26; and his estate in heaven and earth divide that time and portion between them, and no middle state between both; but when the one ceaseth the other begins, for between them two must be the *for ever;* and when all fail him which he had on earth, then God alone becomes his happiness in heaven. But this only in general shews what God is and will be to a soul in this condition.

But I having undertaken to proceed by way of congruity, I must further more particularly shew how, in a correspondency to this inward and outward state of this soul, he shews himself God, and how meet and becoming a thing it is for God to receive it into glory, upon the consideration of many relations which he professedly beareth to such a soul.

1. God is a Spirit; and thereupon in a special manner, as Wisdom xi. 26, the Lord is a lover of souls above all his other creation. So it is there, 'Thou art merciful to all because they are thine, O Lord, thou lover of souls.' 'God is a Spirit;' when, therefore, this naked and withal sublimated spirit, by its being born again by his own Spirit, and so assimilated to God himself, a pure spark now freed and severed from its dust and ashes, flying up (or is carried rather by spirits, the angels, out of their like spiritual love to it as a spirit, Luke xxvi. 22, Heb. i. 14) unto that great Spirit, that element of spirits, it will surely find union and coalition with him, and be taken up unto him; for if, as Christ speaks, John iv. 23, God being a Spirit, therefore seeks for such as worship in spirit and truth, that is, he loves, delights in such, as a man doth in a companion or friend who suits him. And doth God seek for such whilst they are on earth? Then surely when such spirits shall come to him, and have such a grand occasion, and indeed the first occasion, in such an immediate way to appear before him in such a manner and upon such a change as this, as they never did before, these spirits also having been the seat, the inner temple, of all this spiritual worship and sanctifying of him in this world, surely God, who sought such afore, will now take them into his bosom and glory. We also read, Isa. lvii. 16, 17, of the regard he bears to persons of a contrite and humble spirit, to revive them upon this superadded consideration, that they are souls and spirit, and so thereby allied to him, the lofty One. Hear how in this case he utters himself: 'The spirit would fail afore me,' says he, 'and the souls which I have made.' He speaks of their very souls properly and respectively considered, and them it is which he [is] considering, and it moves him unto pity; for he speaks of that in man whereof God is in a peculiar manner the Maker or Creator: 'The spirit which I have made,' says he; and it is one of the eminent titles he takes into his coat, 'The framer of the spirit of man within him,' Zech. i. 12, as in many other places. This is argued also, in that he speaketh of that in man which is the subject sensible of his immediate wrath: 'I will not contend for ever, nor will I be always wroth.' (This I have observed in what is public of mine.*) Now, what moves him to remove his

* Child of Light walking in Darkness.

wrath from such an one? 'The spirit would fail,' says he. Now, doth God thus profess to have a regard to them in this life, and that upon this account, that they are spirits, lest they should fail or faint, and shall we not think that when indeed otherwise they do fail (as after death you have heard even now Christ himself expresseth they would), and would, upon all these considerations before mentioned, sink into utter desolation, unless they were received into everlasting habitations, as Christ there also speaks, do we think that God will not now entertain them? The time is now come, the full time to have pity on them.

2. God at this season forgets not, but full well remembers, his relation of being their Creator, both by the new and also first creation, the new reviving and ingratiating the remembrance of the first. 'The souls which I have made,' said he in Isaiah. But in St Peter this is more express, and mentioned as that which indeed moves God, and should be accordingly a support to our faith, to take care of our souls when we come to die, even upon this account, that he is the faithful Creator of them: 1 Peter iv. 19, 'Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.' He speaks this specially unto such as were continually exposed unto persecution unto death for Christ in those primitive times; which therefore, ver. 12, he terms the 'fiery trial,' and, ver. 17, forewarns them of a 'time of judgment' was begun, and going on upon the house of God, such as they had not yet felt; who yet, Heb. x. 32–34, had suffered reproach and spoiling of their goods, as Peter writes to the same Jews; hereupon Peter pertinently instructs them to commit the keeping of their souls unto God. At death you know it is that when men's bodies are destroyed, and so the season when their souls to be separated therefrom should be committed to God's care; as our darling (as our translation) or lovely soul, when separate, as others,* as Christ in David speaks, Ps. xxii. And Peter had in his eye Christ's example, and pointed them thereunto, who at his death committed his separate soul or spirit into the hands of God, παραθήσομαι, Luke xxiii. 46; and the word *commit* is one and the same in both these places, only there is this difference, that whereas Christ says, 'Father, I commit,' Peter substitutes another title of God's (there being more than one relation moving God, and strengthening our faith to this), even of 'faithful Creator.' And I understand not the first creation only or chiefly here meant by Peter, but the second creation chiefly, which brings into repute and acceptation with God the first again together with its own; and so God is thereupon engaged to be faithful in his care and provision for such souls, according to his promises. And faithfulness doth always respect and refer unto promises; and my reason why thus I understand it is, because I find God's faithfulness still annexed unto his calling of us, that is, converting us, which is all one with this new creation: 'Faithful is he that hath called you,' that is, made you new creatures, 1 Cor. i. 9, 1 Thes. v. 24; and I find that David also urges it upon God as a motive, as in other psalms, so Ps. cxxxviii. 8, 'Forsake not the works of thine own hands;' that is, this double workmanship of thine, of the first, and then, superadded unto that, of the second creation, which he urgeth thereby to move him to perfect the work begun, and to be merciful unto him for ever, in the former part of that verse.

3. God professeth himself the Father of spirits; which relation, though it speaks his being the Creator of them at the first, yet hath something more of bowels in it. It says withal something further, when it falls out that such spirits as he is a Father unto by the first creation, are also the subjects of

* See Ainsworth, Ps. xxii.

his eternal love, by grace and election unto the adoption of children, as Eph. i. 3–5; see the words. Which love having accordingly taken hold of their souls by a work of grace wrought upon them in this life, thereby owning them as his in this case, that God, that is a Father of their spirits by the law of the first creation, is in a more transcendent manner become the Father of the same spirits by grace, and the second creation superadded. Hence it falls out, in a parallel way, that (as it was said) such souls were become *spirit* upon a double account; that is, spirits for the substance of their being, and again spirit by being born again of the *Spirit;* so answerably it is that God stands in relation unto them as a Father of their spirits upon the like double respect. And this is equitable upon a very great account; for his relation of Father is more eminent to his grace by election, and then again by the grace of his second creation, than it could be any way supposed to be by the first creation, and therefore is set and pitched in like singularity and eminency upon the same object; that is, their spirits. And hence it may well, yea, must be supposed and acknowledged, that if God did make such a darling of the soul, such an account of it by creation, as to entitle himself so specially the Father thereof, then certainly this love of grace much more hath in like equipage taken up the same gracious special relation in its kind of father thereunto; not only because nature shall never be found to exceed grace in its favours, but that indeed the motives are far greater that God should extend the like and greater privileges where he meant to love by election and choice, than he did where he loved only by a due and meet law of creation. So that when God shall profess himself a Father to their spirits, speaking to such as are his elect, he strongly insinuateth thereby that he is by grace likewise the Father of their spirits in a peculiar manner. And truly that speech of our Saviour at his death confirms it, 'Father, into thy hands I commit my spirit.' It was not barely as a Father of his spirit by creation (as you all know), but by everlasting love, and so in that respect also in a peculiar manner the Father of his spirit, and therefore as to a Father he commends his separate spirit unto him. And this he did, although he was to rise again in less than three whole days' space.

Now we read, Heb. xii. 12, the apostle to hold forth this very relation of God's being a Father of spirits, with this promise thereunto annexed, that they should live; which relation of father, &c., although it be there explicitly spoken in respect of their first creation (which is common unto the saints with others), yet being uttered of and unto men in the state of grace (as those were supposed whom he there exhorteth, and that to move them to be subject unto him as such, with promise that they should live), it evidently respecteth not merely the relation of Father in respect of what was past, the act of creating them, but it looketh to the future; that they depended upon him (as children do upon fathers for their future livelihood, so these) for to live in him and with him as a Father to their spirits by grace; for I take hold of that word *and live.* This life is well interpreted by ver. 14, 'They shall see God;' that is, be glorified; and so I conclude all thus, that if he would have them be subject unto God in holiness as upon that relation, as unto the Father of spirits, with this promise, that they should live, then surely one special aim of the promise is answerable, and hath this eye, that God, as a Father of their spirits, will therefore take care of their spirits singly, and so, when separate, that they shall live; and that, accordingly, he will give demonstration of this special relation borne to their spirits (when the occasion shall be), considered apart in bestowing this life on them. And truly when is it more proper for him to shew himself as a Father, than when their souls, after their subjection to him in holiness here accomplished, and

when that, as naked spirits, they come to stand in need, and stand afore him in his presence, being now turned out of house and home, and quite cashiered out of this world, and come stripped and naked of all but holiness unto their Father (for it is said they return to God that gave them), who proves to be their Father by grace? And doubt not of it but he will certainly then own them, and give them a Father's blessing, and not reject them as if they were but bastards, and no children (as that chapter to the Hebrews speaks), but as spirits, who as sons have served him, and been subject to him.

Add to this, fourthly, God his being our God, which is more home to the demonstration of this point than all the former. The text says, He that wrought us for this is God. I add, he is your God. And this alone, if we will take the Scripture's verdict, will carry it; and lo, as he is styled the Father of spirits in common, and yet withal a Father of their spirits out of special love, so in like manner he is styled both 'the God of the spirits of all flesh' (that is, of man, Job xii. 20, thus in common), and also to his elect, 'I am your God by grace,' Numb. xvi. 22. And these two relations, God and Father, are commensurate, and exactly parallel, whether they be applied unto all men in common, or to the elect in special. He is termed the God of the spirits, and likewise the Father of the spirits of all men; so in common. Answerably he is your God and your Father, by special grace to his elect; both which in this latter respect you find yoked hand in hand, John xx. 17. Look how far he is a God of the one, so far a Father also extendeth in the other. And look how far that he is our God, so far reacheth also that he is our Father. If, therefore, the God of our spirits, to provide for them because he is our God, then answerably the Father of our spirits in the like peculiarness because our Father. And so the proof of this fourth particular will add further strength and confirmation to that we presented in the former.

Now that his being our God (which is the substance of the covenant of grace) doth engage him to provide glory for separate souls, that one instance of Abraham (the father of the faithful, and we all his sons personated in him) is a sufficient evidence. God did profess himself the God of Abraham, Isaac, and Jacob, and unto Abraham, Gen. xv. 1, personally, 'I am thy abundant reward' (which respected the life to come), and his friend, 2 Chron. xx. 7.

Now the Scriptures of the New Testament do improve this relation of God's unto us unto two inferences drawn from Abraham's instance, whereof the one is the point afore us.

1. The first is Christ's inference from thence, that therefore Abraham's soul lives, and Abraham, both soul and body, shall rise again, for God is not the God of the dead, but of the living, Mat. xxii. 31. Thus Christ.

2. Paul's collection from the same promise is, that God had provided in the mean time for Abraham's soul afore the resurrection a city, and an house therein for him. Thus Heb. xi. 16, 'But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' To give light to this, Paul had represented the story and case of Abraham, and the rest of the patriarchs, in the verses afore, to have been this: that God had indeed promised the land of Canaan to him and them, ver. 8, 9, whereupon, ver. 13, it is said that these all died in faith, not having received the promises, being strangers in the land; yea, not having a foot of land in the land of promise, as Stephen speaks, Acts vii. 5–7, and also Paul in the 9th verse of this Heb. xi. Now then, when they died, what was it their faith expected instead thereof? The 10th verse tells us, 'He looked for a city whose maker and builder is God.' From which compared, observe that when he died, his faith was thus pitched to look for this city instead of that land of Canaan promised. This was the

expectation of their faith on their part. Well, but how doth it appear that this flowed from God's having professed himself to be the God of Abraham, &c., his reward and his friend? You have this clear in the 16th verse, where you have the whole summed up as the conclusion of the story, and as the proof and ground hereof; but now 'they desire a better country, that is, an heavenly.' There is their faith and expectation when they should come to die. Then it follows, 'Wherefore God is not ashamed to be called their God, for he hath prepared for them a city;' which spoken in full answer to that their expectation at their deaths, to shew that God, in professing himself to be their God, he had thereby engaged himself, according to his own intent in that promise, to make this provision for them at their death. The words are express, 'Wherefore God is not ashamed.' What should this mean in this coherence, but that his declaring himself to be their God did import and carry this with it, that he had provided this estate for them at their death, even an heavenly; and that otherwise (as the apostle glosseth upon it) he had not come up unto the amplitude of, nor filled full this covenanted engagement and profession of his being their God. Will you have it in plain English (as we speak)? If he had not made this provision for their souls, he would have been ashamed to have been called their God. Thus deeply doth this oblige him, that he is our God and Father, which is the point in hand.

And judge of this in the light of all that reason we have hitherto carried along; and again, let this inference of the apostle mutually serve to confirm us in all that reason. For poor Abraham to be driven out of his own country by God, who called him to his foot, and said no more, but as a master to his servant, Take your cloak and follow me (who must presently, without more ado, trig, and foot it after his master), as Isa. xli. 2, and then to live a stranger in the land of promise, upon the faith that God would be his God, which faith in him was also to cease when he came to die. If this God in this case should not have taken care to answer his faith in some greater way, instead of the possession of Canaan; and that after, upon his being turned out of that country too, which he sojourned in during this life; if God had not provided another house, or country, or city for his soul, that was to live, to bring it into, when it should be deprived of all in this world: the apostle tells us, God (in this case) would have been ashamed to have been called his God, which now, having provided so abundantly for him upon dying, there is superabundant cause to say, God is not ashamed, for that is a diminutive, implying that he infinitely exceedeth that their expectation could be supposed to be.

Let us but view the force of this inference of the apostle's (and so of all the reasonings hitherto read), but according to man, or what is found amongst men (and God will be sure infinitely to surpass men in his ways of favour). Take an ordinary friend, if his friend be turned out of house and home, plundered, banished, driven out of all, as the steward in that parable, Luke xvi., was, and comes to his friend at midnight, as in that other parable, Luke xi. 5, 6, will not his friends entertain him into their houses, as ver. 9 of Luke xvi., yea, and rise at midnight to do it; as ver. 5, 6, in that parable of Luke xi.? Shall profession of friendship engage and oblige men to do this, and shall not God's professing himself to be our God, Father, Friend, engage his heart much more? Nay, will he not so entertain them as shall exceed all wonderment? What need I say more than this? Wherefore, 'He is not ashamed to be called their God.' He will therefore give you an entertainment that shall be worthy of his being your God.

The fifth and last consideration is, that these separate souls having done

and finished all their work, that in order to glory, God hath appointed them for ever to do, they now at death appear afore him as a judge and rewarder; and that is the fifth relation moving God to bestow at this season such a glory on them. How that then the soul returns to God, you have heard again and again out of Eccles. xii. 7; and that it is upon the account of his being the judge thereof at the end of their work in this life, the Chaldee paraphrase hath long since glossed upon it, 'It returns to God, that it may stand in judgment afore him.' In this life it came unto God by faith, as the apostle speaks, 'Believing that God is, and that he is a rewarder of them that diligently seek him,' Heb. xi. 6; and now at the end of its faith, it comes unto God for the reward of its faith, as some interpret that 1 Peter i. 9, which we so largely have insisted on. This is certain, that in that promise to Abraham to be his God, he intended and included his being to him 'an exceeding great reward,' Gen. xv. 1. And so we come to connect this fifth head with the foregoing. And, therefore, if the being his God moved him to prepare that city against his death, as hath been said, then surely his being his reward doth also then take place. I shall not omit it, because it falls in the next chapter, Heb. xii. 23, that in that stupendous assembly of heaven, 'God the judge of all' is mentioned between 'the church of the first-born which are written in heaven,' this afore, 'and the spirits of justified men made perfect,' this after it; for there are none of these first-born, or the spirits of just men, do come to sit down there, but they pass the award of this judge first, for they sit down by him; and surely, having done all their work in the time of that day is allotted to each man to work in, it is a righteous thing with God to give them a reward in the evening of this day (which is Christ's time set for rewarding, and it is the twelfth and last hour, succeeding the eleventh of the day, Mat. xx. 6 and 9 compared), which is when the night of death comes.* Now there is a law given by God, that the wages to a man hired should be given him (by him that set him awork) in his day; that is, says the Septuagint, the very same day, so as his work, or the wages of his work, 'abide not with thee all the night until the morning,' says God, Deut. xxiv. 15. Did God take care for hirelings, when their work was done, not to stay any space of time, no, not a night, and doth he not fulfil this himself unto his sons that serve him? Surely yes, he defers not, nor puts them off to the morning of the resurrection, as the psalmist elegantly calls it, Ps. xvii. 15. It abides not with him all that dark and longsome night, or space after death, in which their bodies rest in the grave, which is termed 'man's long home,' Eccles. xii. 5, and 'the days of darkness are many,' says Solomon; no, he rewards them in the evening of the day, besides what he will add to it in the morning. It is observable that, Rev. vi. 9, 10, concerning the separate souls slain for Christ, that whilst they cry for justice on their enemies only: 'And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' that they had white robes given them to quiet them in the mean time: ver. 11, 'And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season,' till they heard that vengeance also was executed on that Roman empire for their blood shed. And thus to deal is a righteous thing with God.

Thus you have seen the point confirmed from all sorts of relations that God bears unto us, by congruous reasons, that so it becometh God, the

* See Brugensis, Maldonat. &c., Lev. xix. 13.

great God, to do: 'He that hath wrought us for this thing is God.' And so much for this first branch of this second doctrine.

The second branch of the second doctrine.

That there is a glorious contrivement and workmanship carried on in this dispensation of his, like unto the great God indeed.

This carries on this point yet higher, for it is not only an ordination becoming God (upon the respects mentioned), but there is an artifice, a workmanship in it, such as he useth to shew in his works of wonder, even in this, that he should work upon men's souls in this life, and then bring them into a glory he had in the mean space been a-working also for those their souls. This is the great God indeed.

When God secretly bestows cost and curiosity in preparing matters for such or such an end; and then again, as hiddenly, hath laid out a greater art, skill, and workmanship upon that end itself; and then hath exactly suited and matched the one to the other, when all comes to be finished, and both wrought and brought together, then will an infinite surpassing glory arise unto God out of all, which deserveth to have this notoriety (that is here) put upon it. He that hath wrought this for that, is God; and lo, this is found here, which is demonstrated, if we view,

1. Each of these workmanships singly and apart.
2. Jointly, as designed and fitted each to the other.

1. Each singly. If there were no such ordination of the one for the other, yet so considered, they deserve to have each an 'He that wrought this is God,' to be written under it.

2. For his artifice, in working us in this life. Learned Cameron* hath but one note upon this whole fifth chapter, and it falls to be upon this very word, *who hath wrought*, and it is this: this word, saith he, ὁ δὲ κατεργασάμενος, as used by the Septuagint, signifies *rem expolire rudem et informem*, to polish a thing that is rude, and without fashion; for which he gives instance out of Exod. xxxv. 33, in Bezaleel's work (whom, as the 31st and 32d verses speak of him, 'God hath filled with his Spirit in all wisdom, in all workmanship, to devise cunning work'). And again, the same word is used of the temple-work (that other was for Moses's tabernacle), 1 Kings vi. 36, by Solomon, which, how transcendent a structure it was, you have all read and heard. An infinitely surpassing art, then, hath the Spirit himself (who is the immediate worker in this) shewn in the framing, and hewing, and curiously carving and engraving those living stones, that grow up into a 'temple unto God,' 1 Peter ii. 5, especially considering the utter remoteness, indisposedness, yea, crookedness and perverseness in the matter wrought upon (our souls filled with the contrary form and workmanship of Satan). 'Ye are his workmanship,' says the apostle, Ephes. ii. 10. And truly, if we could enlarge upon all the varieties of dealings God useth to each soul to work it, the several sorts of gracious dispositions he impresseth and carveth upon it, the manifold actings of every soul drawn forth by him, you may take a view of some in the very next chapter to that of my text, 2 Cor. vi., from the 4th verse. 'In much patience, in afflictions, in necessities, in distresses;' ver. 5, 'In stripes, in imprisonments, in tumults, in labours, in watching, in fastings;' ver. 6, 'By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned;' ver. 7, 'By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left;' ver. 8, 'By honour and dishonour, by evil report and good report: as deceivers, and yet true;' ver. 9, 'As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;' ver.

* In his Myrothecium.

10, 'As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.' Ver. 11, 'O ye Corinthians, our mouth is open unto you, our heart is enlarged.' What a glorious embroidery upon the soul of a poor believer will in all these things appear, when finished: Ps. xlv. 13, 14, 'The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King, in raiment of needlework.' 2. For his art and workmanship bestowed in the glory of the soul in the other world; if any work (but Christ, God-man) be his master-piece, it is the framing of that house, and building, spoken of, ver. 1 of this chapter, 'We have a building of God, a house not made with hands;' and the 11th of the Hebrews, ver. 10, expressly useth two artificial words, τεχνίτης, the artificer in it, and δημιουργὸς, the artificer in it, and the builder of it, that is, who hath shewn his art and skill in building of it. So then, in each, his workmanship appears. I do but add this towards the confirmation of the main point in hand.

Hath the great God perfected both works upon the soul as much as he means to work in heaven? Also prepared a building for it? And will he then (think we) let both lie empty? Of the one, says Heb. xi. 16, 'He hath prepared for them a city;' of the soul, in like manner, 'he hath wrought us for this self-same thing;' will God (think we) leave this his house to stand desolate, when he hath been at such cost in both? Doth any man or landlord build or repair an house, and then let it lie empty, when he hath a tenant fit for it? God is said not to be a foolish builder in respect to perfecting; and he is much less a careless builder, to neglect to take his tenants into it, when both are ready and fitted each for other. This for the first, viz., the consideration of each singly.

2. Let us consider then, next, jointly, that it is, as they are in such a manner wrought apart, so as to suit and match one the other, when brought together in that manner, as it must be said of them, 'For this thing hath God wrought us;' yea, and therein it is he hath appeared to be the great God.

For therein, even to wonderment, doth the glory of God in his works appear; and that he 'is wise in counsel, and wonderful in working,' when he hath hiddenly contrived one thing for another, whenas each are in themselves, and apart glorious. It is said by David of himself (and it is true of all men in their measure), Ps. cxxxix. 15, 'I was made in secret, and curiously wrought in the lowest parts of the earth;' that is, in my mother's womb, as the context shews; which are termed the 'lower parts of the earth,' as when Christ is said, Eph. iv. 10, to have 'descended into the lower part of the earth;' that is, to be conceived in the womb of a virgin. When a child is born, a lump of flesh, animated with a soul, comes forth, 'curiously wrought,' &c., but wrought for what? In David's person (in which this was spoken), it was for a kingdom, the supremest condition of enjoyments in this world. But in every other man (that is born) it is that he was curiously wrought, in a fitness and capacity to all things that are in this world, made and prepared exactly for it long afore it came into the world; you may see it in Adam (our first pattern) more lively. God was busy for six days in making this world; the angels all that while stood wondering with themselves, to what end, or for whom all this was prepared, Job xxxvi. 7. At the end of the sixth day, they saw God to set down into the world this little thing they called man, and then they ceased their wonderment, for they saw all this world (prepared aforehand) set in man's heart, and all in man curiously wrought and fitted for all things made in this world, 'richly to enjoy,' as 1 Tim. vi. 17. We may apply that in the text; to this it appeared, 'that he that hath made

this self-same thing is God;' both works of wonder apart, and yet as fitted to each other, all wonderment exceeding. I might much more enlarge upon the suiting of Christ, the 'head and husband,' and the church his 'body and wife,' wrought and growing up to him in all ages, both apart, secretly and hiddenly prepared, and each so glorious in themselves, and yet put together. Let us defer our admiration hereat until the latter day. Just thus it is in fitting the soul for that glory; and again, that glory in heaven for that soul: God works the one for the other apart. The very similitude in the former verses do import so much. He styleth glory in heaven a being 'clothed upon,' and holiness here he compares to an 'under-garment,' which that of glory is to be put over, or upon. There was never a curious artist in making garments that ever took measure of the proportions of an upper and under garment, to fit the one to the other, as God hath in proportioning his work upon us here, and his preparation of glory for each of us in the world to come. He hath took exact measure, and his law is (that designed his own workings on both hands aforehand), that 'every man shall receive his own reward according to his own labour,' 1 Cor. iii. 8.

Now the artifice of God in both these lies in this, that each are hiddenly contrived apart, and yet so gloriously matched as wrought one for the other; which is an argument as if two artificers, the one in the East Indies, the other in the West, should the one make the case, the other make the watch, unbeknown each to other, and both workmanships of the highest curiosity in their kind, and when both brought together they exquisitely fit the one the other.

And what? Have I been telling you all this while an artificial pleasant story? Doth not this scripture tell the very same? For a close, do but now at last take a view and prospect of our apostle's whole discourse, the round and circle whereof begun at chap. iv. ver. 16, and endeth with my text; and do you not find it speak (to use the text's language) the very self-same thing?

1. He tells us there of an inward man renewed, whilst the outward is a-perishing, to the end it may live and subsist alone, when the body is wholly dissolved; there he lays his foundation. And is not this all one with what the text says? God works us, these souls, day by day. Even as the child is curiously wrought in the womb, to subsist of itself alone in this world, so this inward man in that other.

2. He then immediately subjoins, ver. 17, that all afflictions, which are nothing else but the perishings of this outward man, as also all things and dispensations else that do befall us, they are secretly at work too all that while; so set to work by God, who works the inner man daily unto such a measure of grace, and these to work, and by his ordination procure, a proportionable weight (for God works all these things in weight and measure),—'our light affliction works for us a far more exceeding and eternal weight of glory,'—as shall in a comely and in the exactest manner answer and suit that curious workmanship on the inward man; and it is observable that the same word for working is used in that verse that is used in my text; but yet these are but outwardly a work, as inferior artificers or instruments. Therefore,

3. He further declares, verse 1 of this chapter, that God himself is at work about this glory, who, as the master-workman, that hath the draught and platform of all afore him, drawn by his own designing, he viewing the inward work on us, the outward work of means and dispensations, and knows aforehand what degree of holiness to bring us ultimately unto, he according unto these, as patterns, is a-framing a building for us in heaven exactly suited to the working of all the other; which building he prepares and makes ready

for this inner man, to entertain it when the body is dissolved. If our earthly house were dissolved, we have a building of God, an house not made with hands of either men or means, or of our own graces, but of God. But every soul hath a state of glory proportioned to all these, ready built for it against this time; even as statues in stone are framed and carved, to be set up in such a curious arch framed for them by the builder. Now, then,

4. Add but the words of my text, which is the close of this his discourse. And it opens all the scene: 'He that wrought us for this self-same thing is God.' The apostle's conclusion answers his beginning; he began in chap. iv. verse 16, and the circle ends in my text. And this is God who is wise in working, and wonderful in counsel.

But there is a third point yet remains.

Doct. 3. That it is the interest and engagement of all three persons to see to it, that a righteous separate soul be brought to glory at dissolution.

And this carries it yet higher, even to the highest, and gives the most superabundant security and assurance of this thing that can be given, and superadds above all the former.

But you will ask me, How I fetch this out of my text? Thus:

1. You see here are two persons expressly named, God the Father namely, and the Spirit. That is a rule that where the name God, and then some besides other* of the two persons, Christ or the Spirit, are mentioned therewith as distinct, there God is put personally, not essentially only, to express the Father. Now, here the Spirit, or Holy Ghost, is mentioned distinct from God; for it is said, that this God hath given the Spirit; which also Christ so often speaketh of the Father, as I need not insist on it.

2. It is another rule, that in any scripture where two persons are mentioned as concurring in any thing or matter, there the other third person also must be understood to have his special share therein also; as when he wisheth grace and peace from God the Father, and from Jesus Christ, it is certain the Holy Ghost is as specially understood, as indeed we find him in that apostolical blessing as distinctly spoken of as the Father, or Christ. Thus it must be here, Christ must be taken in, who also in John is so often said to give the Spirit, when the Father gives him, as it is said here he hath, for this same thing.

But, 3, you have even Christ also not far off interested in this self-same thing, in the next verse, and ver. 8, absence from the Lord whilst in the body, ver. 6, and present with the Lord when separate from the body, ver. 8. This Lord is Christ; the phrase of the New Testament concerning Christ runs in this style, to be with Christ, this day with me, to be where I am, and see my glory; so Christ. To be with Christ is best of all, and we shall be ever with the Lord; so Paul.

Use 1. Doth God work us for this thing ere he brings us to it? What hath God wrought hitherto upon thee or thee, in order to this end? It is a blunt question, but the text puts it in my mouth: How many souls are there living in the profession of Christianity that know not what this means, to have a work wrought on them (anew upon them) over and above what moral honesty (which was nature's portion) and the common possession of Christianity adds thereunto, by custom and mere education. An honest Turk professing also and observing the principles of his religion, upon the ground of his education only (and a religion every man must have), will as soon go to heaven as thou; for all thy religion is founded but upon the like foundation that his is. I tell thee, that Christian religion is not a thing so cheap; nor salvation by Christ at so low a rate. Thou must have a work upon thy soul

* Qu. 'either'?—Ed.

suited unto all the truths thus professed in the power and efficacy of them. They must enter thy soul by a spiritual faith and frame, and mould it anew to a likeness to them. Carry home therefore the caveat our apostle hath put in verse 3, 'If so be that, being clothed, we be not found naked' of grace and holiness wrought, and Christ's righteousness by spiritual efficacious faith applied, faith in earnest, bowing the soul to be obedient unto Christ, as heartily and as honestly as it expects salvation by Christ, as without which thou wilt never be saved. This is our religion; and when at death thy soul (thy poor lonesome soul) being stripped of all things in this world, even the body and all, shall come before the great God and Jesus Christ, what will the inquiry be? as Mat. xxii. 11, 'When the king came in to see the guests, he saw a man had not the wedding garment;' he spied him out: 'And the man was speechless,' ver. 12. 'Take him and bind him,' says he, 'and cast him into utter darkness,' ver. 13. The other that were clothed were admitted unto the marriage; and (as the psalmist, the words of which are here alluded to) she was brought unto the king (the very title which in both these places is given to Christ; see ver. 11) in raiment of needlework; and this clothing is of God's working; and so my text falls in with both. There is no admission unto Christ without it. This is the first use.

Use 2. Hath God begun to work this good work in thee? He will perfect it: whereof the text gives this assurance, that he hath wrought it for this thing, that is, for this end, and God will not lose his end. Besides, he says he hath given earnest.

Use 3. Thou saint, be content to live, for whilst thou livest thou art under God's working in order unto glory. Value life; it is a season of being wrought upon. And to be sure, thou shalt live no longer, than whilst God is some way or other a-working this. What an advantage it is that all thy sins, occasioned by living long, shall surely be forgiven, and nothing of thy score be uncut off for thee, but all the righteousness that is wrought upon thee, and wrought by thee, and therefore wrought by thee because upon thee; for being wrought upon, we work, *acti agimus*, and all is rather *God hath wrought us*, than that *we have wrought*. 'All thy righteousness,' I say, 'shall remain for ever,' 2 Cor. ix. 9. All the time thou remainest in this life, thy soul is ripening or maturing for glory.

How great a comfort is that! In explicating the doctrinal part, I gave instance of a child in the womb curiously wrought, Ps. cxxxix. 15, all that time, in order to its living and subsisting afterwards in this world. It is a dark place the womb, which the child is wrought in; and it lives there in a stifled condition. It cannot breathe; it takes nourishment but at the navel, a way invented and prepared of God merely for that season; it lies boiling, tossing, and tumbling, and sleeping away the most of its time, and gives now and then a faint stirring, to shew it is still alive; and it is a life scarce worth the name of life. Well, but all this is a being wrought and fitted to live another freer and braver life in this world. And this is your present case. 'Your life is hid;' it is to come; all that you find in this world is but 'that God hath wrought you for the self-like thing.' And if this child we speak of should be forced out of the womb afore the due time, it would have the more imperfect life in this world. So here, if you could suppose a saint should die afore the full birth of his soul's being wrought on; therefore be content to wait God's leisure until your change shall come.

Use 4. No matter what befalls thee, so it works towards this end. Let whatever be, so thou findest God to go on with this design, that he works upon thy soul; be it upward, in communion with himself, or downward, in disowning thyself, thy vileness and corruptions, so it works. Thou hast

afflictions that break thy heart (as reproach broke Christ's heart, says the psalmist in his name); no matter, so they work upon thy soul. Know then they are set awork by the hand that sent them, to work a far exceeding weight of glory for thee, Philip. iii. If by any means, says Paul, no matter what, so the work go on. A carver comes with his chisels, and cuts off this piece, and cuts in to that part of the stone; no matter, a stately statue, bearing the image of some person of honour, is to be set up for perpetuity, and is accordingly a-framing. So though God carves his image out of thy flesh, no matter. Comfort thyself, and think not much at any condition, whilst, as St Paul says, Philip. i., it turns to thy salvation. Election sent thee not into this world to have a great name (perhaps God will load it), nor to be rich, or to have power, but to work thee for this self-same thing. And if thou seest that plough agoing, though it makes deep furrows on thy back, yea heart, yet so that this seed be sown therein, rejoice, for thou shalt bring thy sheaves with thee. For myself, so that I find election pursuing its design of making me holy, and blessing me with spiritual blessing in heavenly places, as Eph. i. 4, I care not (I would not care) what befalls me in this world.

THE GREAT INTEREST OF STATES AND KINGDOMS.

TO THE HONOURABLE HOUSE OF COMMONS,

ASSEMBLED IN PARLIAMENT.

I HERE present you with one piece of the counsels of God, next those of his disposing the eternal conditions of persons of all other the greatest, as which concerneth the temporal salvation or destruction of kingdoms and nations, which, next to his saints therein, are dearest to God, as his patience towards them shews; a subject which, had it been set out according to the merit of it, would of itself have fallen at your feet, who are the representative body of this nation and kingdom, and entitled itself to no other dedication than to you. But Providence having brought it forth in the way of an ordinance of God, preaching in your ears (though rudely), and you having been pleased to own it, it is become yours by all sorts of interest.

It is certain that God did not bring that last and fatal desolation upon the Jews until all states and ranks of men amongst them had conspired against the Lord and his Anointed and his followers; nor did he bring upon them that their first captivity, until all sorts had corrupted themselves, the great men had broken the yoke, the prophets prophesied falsely, Jer. v., the priests did bear rule by their means, and the people loved to have it so; and then, as the prophet adds, 'What will you do in the end thereof?' and yet therein God did not regard so much what the people as what their rulers did. 'I said' (speaking of the people), 'Surely these are poor, these are foolish, I will get me to the great men; but these have all together broke the yoke, and burst the bands,' ver. 4, 5. Our comfort therefore is, we cannot be undone without you, nor you without failing in this, which is our greatest interest: an error which, if this kingdom should, after so much bleeding, err a second time, is like hereafter never to be mended. Your preservation and guidance in this is, above all other, the constant and daily prayer of,

Your most humble Servant,

THO. GOODWIN.

THE INTEREST OF ENGLAND:

A SERMON PREACHED AT THE LATE FAST BEFORE THE COMMONS HOUSE OF PARLIAMENT.

He suffered no man to do them wrong; yea, he reproved kings for their sakes; saying, Touch not mine anointed.—Ps. CV. 14, 15.

The words I have read, and those from the 10th verse, as they hold forth the first rearing of the church of the Jews in Abraham and the patriarchs, so they are intended as the first primitive instance and original pattern of God's care and protection over his people in all ages, and likewise of his proceedings with all states and kingdoms, according unto their dealings with his people, wherever cast among them, to the end of the world; exemplified in what was done for their sakes, and towards them and their families.

The story itself of Abraham, Isaac, and Jacob, which these words refer to, and how God reproved Abimelech, king of Gerar, and Pharaoh, king of Egypt, and others for their sakes, you may read in the 12th, 20th, and 26th chapters of Genesis; and of commands given forth concerning them, to 'do them no wrong,' yea, not to touch them; declaring also of Abraham, Gen. xx. 7, that he was a prophet, and so not to be injured. Only what in the story is uttered scatteredly and in several places, is by the prophet David summarily put together: 'Touch not mine anointed, and do my prophets no harm.'

There is a controversy upon these words, 'Touch not mine anointed,' that they should be intended principally of kings, and of these patriarchs as under the notion of kings. I shall but clear it in a word.

Whether these patriarchs were kings or no, I will not now dispute. Abraham is called a mighty prince by the children of Heth, Gen. xxiii. 6; yet, however, here the Holy Ghost speaks of Abraham, Isaac, and Jacob as representing the people of Israel, and his scope is to shew God's care and protection of his people by their example; which is clear, 1, by all the current and stream of the whole psalm. All that goes before, and which follows after, is wholly to shew his care of the people of Israel from first to last. But as for kings, or God's care over them as such, we may say, as Paul in another case, Heb. vii. 14, 'Of that tribe the Holy Ghost speaks nothing;' that is, in this psalm nothing, as touching monarchy (as he there says nothing as concerning the priesthood).

And, 2, then the words in the 12th verse, which speak of the persons of these patriarchs 'when they were but a few men in number; yea, very few,' refer not to kings, nor unto these patriarchs as such; for he speaks of their whole families, their wives, children, and servants; yea, these three patriarchs, Abraham, Isaac, and Jacob, they were all alive at once: Isaac was above seventy years old afore Abraham died, and Jacob fifteen, and but one of these could have been king at once; and yet you see he speaks of them all complexedly, and as making a company together; when they were few, and very few, he said, 'Touch not mine anointed.'

Yea, 3, it is so far from being meant of them as kings, that it is expressly said, in the words of the text, 'He reproved kings for their sakes;' therein speaking of them as of a sort of people distinct from kings, and yet of a higher and dearer value with God, than those kings reproved for them.

But it will be said, that if it should not be meant of them under the relation of kings, yet, however, as of persons extraordinary; and therefore this charge and instance cannot be drawn into a pattern of God's care and protection over all saints, and the people of God, which is the scope which I have put upon the words.

I answer, that though indeed their persons were extraordinary, yet here they are withal set forth as representing the people of God, whom they were the fathers of. It is clear by the 8th verse, 'He hath remembered his covenant for ever, the word which he commanded to a thousand generations;' the performance of which covenant, to confirm the truth of it, he exemplifies by the story of God's providence over these. What, therefore, he saith of these anointed ones here, it extendeth to a thousand generations to come; and as Abraham in other things was a common person,—in faith justifying he is made such, Rom. iii.; in faith as sanctifying, James ii.; in being heir of the world, Rom. iv. 13,—so is he here also, and Isaac and Jacob with him, in their anointing.

But you will yet say, It is true they may be understood as common persons, representing indeed the nation of the Jews; but yet will what is here said be warrantably extended to the believers of Jews and Gentiles under the New Testament to the end of the world?

I answer, Yes. For the covenant that God made with Abraham was to be 'heir of the world, as well as heir of Canaan,' so Rom. xiv. 13. And accordingly in other things the analogy holds for them with these here. For as these, so the saints, they are called strangers and pilgrims, scattered and dispersed in all nations. So Peter speaks of them, even as here he calls these strangers, verse 12, when they were but few in number, and strangers in the land, as the saints in the world. To give parallel places of Scripture to strengthen this. In the Old Testament, in the 45th Psalm, you have a prophecy of the Church of the New Testament, under the type of Solomon taking Pharaoh's daughter, who was a Gentile, into his bed, as Christ, of whom he was the type, one day should do the Gentiles: which church is made that great mother that shall have such multitudes of children, Gal. iv. Now of those children of the church of the New Testament as the mother, and of Christ as the father, the 16th verse of that psalm thus speaks: 'Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.' The meaning whereof is this, that in the stead of these great patriarchs and other the fathers of the Jews (spoken of in the text), shall succeed others, the children of the New Testament, even all the saints, as successors of them; and as they were as princes in all lands they came into here, 'so shall thy children be,' says the psalmist there. And the 7th verse of that psalm calls them anointed, and so speaks also in the language

of the text, when under that notion he commands not to touch them. That verse speaking of Christ, saith, 'He is anointed with the oil of gladness above his fellows;' namely, these his fellows and children, spoken of verse 16. You have at once, as the great anointed one, Christ, so all his children called anointed ones also; and as they are his fellows, so anointed too. Thus you have all meet: Abraham and the fathers, the anointed ones of the Old Testament, Christ and his saints, the anointed ones in the New, in their stead; and both princes and strangers in all lands; and so of the one as well as the other this charge is here intended, 'Touch not mine anointed,' &c. And to this accords the language of the New Testament: the whole mystical body is called Christ, 1 Cor. xii. 12; and believers his fellows are said to have received an anointing, 2 Cor. i. 21, 1 John ii. 27; yea, and elsewhere the reason of this their preservation, and God's protection over them, is put upon this very anointing: Isa. x. 27, 'The burden shall be taken off thy shoulder (speaking of the oppression of God's people), and the yoke shall be destroyed, because of the anointing.'

Having thus explained the words, I come to those observations which I shall make out of them, and insist on at this time. I resolve the words into these three parts.

1. Here is the nearness and the dearness of the saints unto God. They are dearer to him than kings and states, simply considered; that is, otherwise than as they in their persons are also saints; for you see that for their sakes he reproved kings, and so sheweth that he preferreth them to kings.

2. Here is the great danger to kings and states, to deal with his saints otherwise than well. Which appeareth many ways; for he doth not only in words give a charge not to touch them, but he carries it in a high way (for so God may do when he pleads their cause), Touch them not; as if he had said, Let me see if you dare so much as touch them; and it is with an intimation of the highest threatening if they should; upon your peril if you do; for that is the scope of such a speech. And accordingly in deeds he made this good, for the text saith he suffered no man to do them wrong; not that he did altogether prevent all wrong and injuries, for they received many as they went through those lands; but at no time did he put it up at their hands, or let it go unpunished. In that sense he suffered them not. You know how he plagued Pharaoh, king of Egypt, with great plagues, and all his household, for Abraham's wife's sake, Gen. xii. And so Abimelech, king of Gerar, the Lord cometh upon him with a greatness, and his first word is in Gen. xx. 3, 'Behold, thou art but a dead man,' afore he had first told him why or wherefore, though then he adds the reason; he brings him upon his knees, ver. 4, bids him look to it that he give satisfaction to Abraham, and restore his wife to him again, ver. 7; and well he escaped so; and tells him also that he must be beholden to Abraham's prayers for his life. 'He is a prophet,' saith he, 'and he shall pray for thee, and thou shalt live.'

3. The third is the care and protection which God had over them, set out and amplified, 1, by the number and condition of the persons whom he defended; though few men of number, that is soon reckoned, for their power and strength a few, or very small, εἰς μίκρους, so the Septuagint in the parallel place, 2 Chron. xvi. 19; as also, 2, by what he did for them: He suffered no man, how great soever, to do them any wrong, how small soever; not without recompence and satisfaction; not to do it, though they had a mind to it, though the people had an ill eye at them, Gen. xxvi. 11. God causeth Abimelech to make a law on purpose; Abimelech charged all his people in Isaac's behalf, and of his family (which I mention, because it gives light to the text), and speaks in the very words of the text, 'He that toucheth this

man or his wife shall be put to death,' although they envied him, ver. 14, strived with him, ver. 20, hated him, ver. 27.

I shall pass over the set handling the first of these, namely, the nearness and dearness of the saints to God; it will after come in well enough under the second, as the reason thereof.

That main thing which I have singled forth to insist upon is, the danger that is unto states to deal otherwise than well with the saints, God's anointed. And the observation is plainly this,

Obs. That the dealing well or ill with the saints of God, it is the greatest and highest interest of kings and kingdoms, on which their welfare or their ruin depends.

I have the story of the whole world afore me, to glean demonstrations and instances out of, to make good this truth; but I shall endeavour to present it to you under that prospect that runs through the story of the whole Bible, my observation out of the story of which, and the sum and issue of all, is this, that God from the beginning hath in his providence so ordered it, that the greatest and most flourishing kingdoms and states should still have to do with his saints and people in all ages; and either they have been broken by their ill using of them, or they have prospered by their well dealing with them. You shall find this, I say, throughout the whole Scripture. My text leads the round to all the rest, and I therefore indeed chose it, rather than any other, though otherwise, as a bottom to this point, I might have pitched upon others perhaps more full.

We will begin with the very first kings and kingdoms that you read of after the flood; how he reproved the king of Egypt and the king of the Philistines for the sake of Abraham and Isaac, that I mentioned afore. Besides those there is mention of four kings, Gen. xiv.: Amraphel, king of Shinar or Babylon, which was the first kingdom in the world after the flood, Gen. x. 10, and was one of, yea, the first great monarchy. There is likewise Chedorlaomer, king of Elam, or Persia, which afterward likewise proved a monarchy; for as Assyria and Babylon made the first, so you know Persia was the next. You have two other kings more there confederate with these. These four kings they brake in upon, and smote all the countries about. They smote the Rephaims (giants) in Ashteroth Karnaim, and the Zuzims (terrible ones) in Ham, and the Emims and the Horites in Mount Seir, Deut. ii. 10, 11, and they returned and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites and also the Amorites that dwelt in Hazezon-tamar, as you may read, verses 6–8. And all the while they overran these vast countries, where there was not one saint to be found, they found no resistance, having but to do with nations, not saints in them; but unhappily to them, when they came to fight against the kings of Sodom and Gomorrah, they light upon one saint, and but one, and that is Lot; so the 12th verse, 'They took Lot, Abraham's brother's son (who dwelt in Sodom), and his goods, and departed.' Alas to them; little thought they what a prisoner they had. They took him in the crowd amongst the wickedest people under heaven, a people so wicked, that one would have thought God should so little have considered this one saint, to save him from perishing, as that his vengeance should have taken the opportunity to ruin these, though this one poor Lot had been involved in their destruction. But you shall see how tender God is of his saints, Jer. iii. They had unawares devoured an hallowed thing, one righteous Lot, and had taken him but prisoner; they had drunk poison, and all the riches and all the goods they had taken they vomit up again, together with their own blood: the Lord in this giving demonstration of that his care and skill, which Peter

makes observation of upon the story of Lot and the Sodomites: 'The Lord knows how to preserve the righteous, and reserve the unjust,' 2 Pet. ii. 9. And whom should God use to be the instrument to do this to? God had not many more saints then in the world, but only Melchisedec we read of, and Abraham and his family, and God useth that one Abraham; and he had an army but of a few, and a very few (even as the text hath it), but three hundred and eighteen men born in his house, ver. 14; he pursues them, and smites them, ver. 17, with a great slaughter, and brought back all the goods, and his brother Lot and his goods, &c., ver. 18; and thus they were reproved. You see the text made good from the very first beginning of kingdoms: he reproved kings for their sakes indeed.

Thus he began the world at first; and this very victory is made a leading case, a standing encouragement to the sons of Abraham, the saints, for ever after. So you have it applied in Isa. xli. 2, 'Who raised up (says God, to raise up his people's hearts) the righteous man from the east?' namely, this one Abraham, and called him to his foot. Follow me, I will be thy general, said God to him, gave the nations before him, and made him rule over kings; he means these very kings you have heard the story of: 'He gave them as the dust to his sword, and as driven stubble to his bow; he pursued them, and passed safely,' &c. Did God do thus then for one or two of his saints, and will he not go on? What saith the 4th verse? 'Who hath wrought and done it, calling the generations from the beginning,' and so having ordained all the generations of Abraham to do the like exploits in their several ages. 'I the Lord am the first, and with the last, I am he.' I began to do this with Abraham, and I will go on to do so, even to the last, for the sons of Abraham. And that this is plainly his meaning appears by verse 8, where he makes a general application of it to his seed: 'But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.' Therefore, saith he, verse 10, 'Fear thou not (thou worm Jacob, verse 14) for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish.' All the whole chapter is nothing else but encouragement to all the seed of Abraham, from this very instance I have now given you. And the text here confirms it, premising unto all those instances, 'He hath remembered his covenant, the word he commanded to a thousand generations.'

The next kingdom in the world that flourished in those first times, that grew to any greatness that we read of, was that of Egypt; and though Ham the founder of Egypt was cursed, yet as usually those God lays the greatest curse upon he first begins to bless with outward blessings in the world, so he did the seed of Ham, in that infancy of that new world. How renowned a kingdom that then was, both for continued succession of kings in a race (which Isaiah insinuates, chap. xix. 11), and for other greatness, the story of Moses, and Herodotus, and other profane stories, do celebrate. It was, as would seem, in those first times more flourishing than Assyria (the territories of Assyria could not then be great, when such other three kings fore-mentioned bordered about it, and when Chedorlaomer of Persia was the chief of all the four, Gen. xiv. 4, 5). Now, see how still the Lord doth follow on this his great design: he will have his saints to be cast upon this kingdom, and to live therein; and not only Abraham, and Isaac, and Jacob, but in the end all their posterity. It is the next story the psalmist gives instance of to the purpose in hand, and let us take it but as he relates it: saith he, verse

17, 'He sent a man before them, even Joseph, who was sold for a servant, whose feet they hurt with fetters' (Potiphar only did it, yet God lays it upon the nation). But, as the psalmist observes, 'the Lord was even with them for it,' ver. 21 and 22. He made this man not only Lord of Pharaoh's house, but he adds, 'to bind his princes at his pleasure,' as they before had done him. As Abraham afore, so Joseph now is another leading instance. 'To bind their kings with chains, their nobles with fetters of iron, such honour hath all his saints,' Psal. cxlix. He made this man a saviour to them (as themselves acknowledge: 'Thou hast saved our lives,' Gen. xlvii. 25), and whilst they dealt well with him and his brethren, 'as he blessed Potiphar's house for his sake,' so he blessed the prince and all Egypt also for his sake. And whilst Egypt was the nursery, or rather the granary (as it was called anciently *Horreum Romani Imperii*) to these anointed ones, the people of God, so long it greatly flourished. But, verse 25, God turned their heart 'to hate his people, and to deal subtilly with his servants' (for malice and cunning always go together in oppressing the saints), and how they oppressed them you all know. But as he had reproved kings for their sakes afore, and Pharaoh's progenitors among the rest, saying, 'Touch not mine anointed,' as here, so he begins with a message by Moses his ambassador, sent to that king of Egypt, and therein useth the same kind of language, Exod. iv. 22, 23, 'Thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son, even my first-born.' There is only this difference in the expression: the psalmist here calls them his *anointed*; there, his *first-born*. And it is as if he had said, Tell Pharaoh, I, Jehovah, am a greater king than thou art, and therefore my first-born is greater than thy first-born. And let my son, my first-born go, that he may serve me; he carries all high. And if thou refuse to let him go, I will slay thy son, even thy first-born; and so indeed he did in the end. They left not oppressing the people of God (and the great quarrel was to let them go to worship) till such time as God did overthrow that nation, with so great an overthrow as no kingdom could have a greater, not totally to be destroyed; and indeed so great, as you hear no more of them till Solomon's time. There is not a word of Egypt in all the time of Joshua, and of the judges, till you read of Solomon's marrying Pharaoh's daughter. Here you see Egypt both blessed while they dealt well with the people of God, and broken when they dealt ill with them.

To let pass those petty kings of Canaan, overcome by Moses and Joshua, let us come next to Assyria, which together with Babylon is reckoned the first great monarchy. The beginning of the Assyrian monarchy being from Babylon, Gen. x. 10, and the kingdom returning again to Babel, both are justly reckoned but one, though in their several revolutions they were distinct. This monarchy, in the infancy of it, Abraham had to do with, and as you heard, overcame the king thereof. Egypt's king was also reproved for their sakes, and Persia, and two kings more, God ordering it, that the father and representer of the faithful should reprove and chastise those kings whom his seed should after ruin. How the people of God were oppressed, first by the Assyrian kings and then by the Babylonians, the story of the Kings and Chronicles do shew, the Assyrian often oppressing them, and at last carrying the ten tribes captive, as Babylon did the other two. Now, to make short work of both, you shall find one scripture, Jer. l., where you shall see them both put together in their ruin, and the ruin of both put upon this, their oppression of the people of God. I mention that scripture only because it summarily contains the whole: verse 17, says God, 'Israel is a scattered sheep, the lions have driven him away;' they were a scattered

people; or as Junius and Piscator hath it, they were *parva pecus*, a little flock, a few, and very small, in comparison of the nations, as the psalmist hath it here; and the lions drave them away. Who were these lions? First, saith he, 'the king of Assyria hath devoured him,' he seized as it were on the flesh (Pul, Tiglath-Pileser, and Shalmaneser, oppressing and captivating them, 2 Kings xv.); and last, this Nebuchadnezzar king of Babylon (he speaks of him with scorn and indignation, *This* Nebuchadnezzar) hath broken the bones. And because that he came last, and took away all as a sweeping rain, therefore his anger riseth most against him: verse 18, 'Thus saith the Lord of Hosts, Behold, I will punish the king of Babylon and his land, as I punished the king of Assyria.' Merodach of Babylon subdued the Assyrian,* Nebuchadnezzar utterly ruins Nineveh, the head city thereof, and then Babel's time comes to be wasted also, and the whole land therewith. Here is that monarchy gone, you see, both Assyrian and Babylonian; and whosoever were the instrument, this was the cause from God's own mouth. Add unto which, that in the next chapter, Jer. li. 11, 'Because (says that text) it was the vengeance of the Lord, and of his temple.' And take in also verse 35, 'The violence done to me, and to my flesh, be upon Babylon, shall the inhabitants of Zion say, and my blood upon the inhabitants of Chaldea, shall Jerusalem say,' then when they are destroyed.

Now there are a great many other kingdoms and nations, that bordered about the Jews, whom God (as I remember) calleth his evil neighbours, for their ill-will to Zion; these all fell either by or with Babylon. Of these you shall read in the 25th, 26th, 27th, and 28th chapters of Ezekiel, and so on. God there sends the cup round to all the nations. All those nations certainly had infinite provocations of national sins of all sorts against God amongst them; but you shall see still God there lays his suit and quarrel against them only for their ill dealing with his people, to whom they were neighbours round about.

He begins with the Ammonites, chap. xxv. 2, and what was her sin that ruined her? Ammon was but glad at the fall of the Jews. 'Behold (saith the 3d verse) thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;' they did not help it forward, only cried Aha. 'Therefore,' saith God, ver. 4, 'I will deliver thee to the men of the east for a possession'; and ver. 6, 'Because (as in speech, as afore, so in gesture they expressed the like joy at it) thou hast clapped thy hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; behold, therefore, I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen'; I will destroy thee,' &c.

The next that he mentioneth is Moab. She did but cast out a word; so verse 8, she did but only say this, 'Behold, the house of Judah is like unto all the heathen;' now laid waste as they, and there is no difference in the protection in their God over them, more than over the heathen themselves. It was but this word cast out; yet therefore saith the Lord, verse 9, 'Behold I will open the side of Moab.' He would break through and open his strong frontier cities (as the next words explain it), break his ribs, and so enter into his bowels; and verse 10, 'The Ammonites shall be no more remembered among the nations.' No other sin is mentioned, but this word about his people.

He comes next to Edom, verse 12, who was the posterity of Esau and their brother (as you shall hear anon), and of them he saith, 'Because that Edom hath dealt against the house of Judah by taking vengeance, and

* *Solianus Annales Tom.* 4, *An. Mund.* 3333, *& An.* 3452

greatly offended, and revenged himself upon him;' therefore saith he, verse 13, 'I will cut off man and beast from it, and make it desolate.' He riseth still in his punishments proportionable to their sins, and to their dealings with his people. And I will do it, says he, 'by the hand of my own people,' verse 14, that were oppressed by them.

From Edom he carries the cup to Philistia, who, because they had an old grudge against the Israelites, 'a despiteful heart, to destroy them for the old hatred,' verse 15, 'Therefore I will execute great vengeance on them,' verses 16, 17.

In the next place, he comes to Tyre, poor Tyre; I call her so, because as of all the nations they were the most ingenious in themselves (insomuch as Christ says, they would have repented, &c.), and most ingenious of all nations else unto the Jews, that helped them to build the temple, and were confederates with David and Solomon. And what was her fault? A mere temptation of love to herself, such as might befall any in the like case. Read chap. xxvi. 2, 'Son of man, because Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; I shall be replenished now she is laid waste.' The meaning is this, I shall now have all the trade. You know Tyre lay nigh to Jerusalem, and it was a place of the greatest trade and merchandise then in the world; she was the mart of nations (so she is called in Isa. xxiii., and in Ezek. xxvii. 3), and though she had the greater trade of the two already, yet she rejoiced in this, that Jerusalem should be laid waste, who had been the gates of the people, whither much people came for traffic, as well as to me. Now, thinks she (and it was but a self-loving thought), all the trade will wholly come to me, and I shall be replenished and increased. No more. Yet, because it fell out to be uttered against the church, for this, and for no other sin (there mentioned), must Tyre be destroyed, as she was by Nebuchadnezzar, though, to fulfil the prophecy, he served twelve years in the siege thereof. And see how God proportioned her punishment to her sin: Wouldst thou have more customers? Thou shalt have enow. 'Behold, I will cause many nations to come up;' what, for traffic? No; 'to come up against thee, as the sea causeth his waves to come up;' the Babylonian soldiers shall be thy merchants that shall take off thy goods off thy hands. And because that Tyre was a most glorious people, he therefore spends two or three chapters upon the description of her ruin.

In the 26th chapter he comes to Egypt. Egypt had been broken once afore (as you heard) by the people of Israel, and reproved for Abraham's sake. They were a false-hearted nation, that even Rabshakeh could aforehand prophesy so of them, in Isa. xxxvi. 6, 'Lo,' saith he, 'thou trustest on the staff of this broken reed, whereon if a man will lean, it will go into his hand and pierce it; so is Pharaoh king of Egypt to all that trust in him.' It was the genius of that nation to all that dealt with them. And as Rabshakeh had foretold of them, so it fell out; and therefore the prophet Ezekiel utters their sin against the church in Rabshakeh's language, chapter xxix. 7, 'Because they have been a staff of reed to the house of Israel.' It is a most elegant comparison, the similitude it looks many ways: 1, a reed was a hieroglyphic of that country. Sanctius upon those words, Ps. lxviii. 30, 'Rebuke the company of the spearmen' (so we translate it), but look in the margins of your Bibles, and likewise the original will bear it, it is, 'Rebuke the beast of the reeds;' and he interpreteth this to be meant of Egypt, the Chaldee paraphrase also interpreting it of that nation, it being a country of reeds. On the bank of Nilus, and so throughout the whole country (through the overflowing of that river), there were and are such reeds and

canes growing, as nowhere in the world again besides (so Pliny* saith), serving for pens, spears, arrows† (as Pliny there), so for staves, arks, Exod. ii. 3; and Egypt is called a beast of reeds, alluding further (as I take it) to the crocodile, the proper beast of that country, which is an amphibion, living both in land and water, and so usually lies amongst the reeds by the river side, and there shrouds herself against the heat, as the elephant also is said to do, Job xl. 21. And suitably we find that, Augustus having conquered Antony and Cleopatra, the queen of Egypt, caused by way of triumph to be stamped on his coin a crocodile and a reed,‡ as that which was put for the hieroglyphic of that country, as the manner of the Romans was. And the Holy Ghost here in Ezekiel long before seems to have given the same coat of arms for that country and kingdom (perhaps according to the common use), using both these apart of Egypt also. For first, in the third verse of this chapter xxix., he calleth Pharaoh king of Egypt the dragon of the rivers (which I believe hath reference to the crocodile in those rivers, which is a kind of serpent, and beast also), and in the 7th verse after, which we are now upon, to a staff of reed. Whereas in that 68th Psalm you see both are put together, the beast of reeds, here in this 29th of Ezekiel, the prophet having in his eye the common hieroglyphic of the country, turns the similitude to their being a staff of reed; that suiting his present scope, which was to express their failing that confidence the people of God reposed in them, and so becoming the fatal occasion of their misery. Because (saith he, verse 6) 'thou hast been a staff of reed to the house of Israel, when they took hold of thee thou didst break.' They (as Cornelius à Lapide upon the place) had provoked the Jews to rebel against Nebuchadnezzar, promising to assist them: but though thou wert *baculus in promissione*, a staff in promises, yet but *arundines in executione*, a staff of reed, vain and helpless in the performance (as he speaks). The prophet goes on. Yea, thou didst not only break, but run up, and rend all the shoulder, and madest their loins to be at a stand; didst not only hinder, but hurt and weaken them. The Lord comes upon them with his former *Therefore*; verse 8, 'Saith the Lord, I will bring a sword upon thee, and I will cut off man and beast.' And so he goes on in three or four chapters to set forth their punishment, and that relating, as the former had done, to this their unfaithful dealing with God's people, as that sin that was the cause thereof, which is the point in hand.

When the prophet had thus despatched Egypt, and threatened the like to Assyria and Babylon (of which enough was touched before), he falls afresh upon mount Seir and Edom, and contents not himself to have put them into the common catalogue (which we have gone over) with the rest of the nations in the 25th chapter; but he returns again to a peculiar, special reckoning with them in the 35th chapter (the reason of it we shall see by and by, because they were their brethren§). 'Because,' saith he there, ver. 5, 'thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end;' that is, when they had already suffered so much for their sins that it might have been thought God had punished them enough,

* Lib. xvi. c. 36.

† Hence *arundo* for *sagitta* with the Latins, and the same word for a *reed* and a *spear* (as here) in the Scripture.

‡ And in Adrian's coins of gold also.

§ Esau, of whom both came, was called Edom from his redness, Gen. xxv. 30, and Seir from his hairy hands. Esau dwelt in Seir, Gen. xxxiii. 14, 16, and was given as a possession to his seed by God, Deut. ii. 5; and Esau was the father of Edom, Gen. xxxvi. 43.

yet then do they begin their misery afresh: 'Therefore as I live, saith the Lord, I will prepare thee unto blood, and blood shall pursue thee,' &c.; and, ver. 10, he adds another reason, 'Because thou hast said, These two nations and these two countries shall be mine' (namely, their own, and that of Israel adjoining), 'and we will possess it.' When Nebuchadnezzar had laid it waste, they promised to themselves the possession of it, whereas the Lord was there, as the prophet adds. They thought they might as easily conquer, and enter upon the possession of it, as any of the other nations; whereas the Lord's presence was there, to keep possession for himself and his people that belonged unto it. This was their sin, then follows their punishment: 'Therefore as I live, saith the Lord, I will even do according to thine anger, and according to thine envy, which thou hast used out of hatred against them;' I will proportion my punishment accordingly. And he doth not content himself only with his bringing of them in again here, but besides he spends a whole prophecy upon them, the prophecy of Obadiah, whose message is taken up with nothing but threatenings against Edom, and resolving all into the same quarrel: 'For thy violence against thy brother Jacob'*—Edom and Seir, as was said, coming of Esau, were brethren to the Israelites, and God takes it infinitely more unkindly at their hands than at the hands of the other nations—'therefore shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodst on the other side' (that is, behavedst thyself as a neuter that stood aloof), 'in the day that strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, thou wast as one of them,' didst as much mischief as the Babylonians.† 'Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction' (that is, as idle spectators, much less rejoicers in it), 'nor have laid hands on their substance' (nor have spoiled them of their goods), 'in the day of their calamity,' &c. Therefore is their punishment to a perpetual ruin, more heavy than any of the rest. Thus now you have also seen an end of all these kingdoms that were neighbours about Jerusalem, and how they were all reproved, yea, destroyed, upon this quarrel of touching and meddling with his anointed, as the text hath it.

Now, let us go on to the other monarchies, the Persian and the Grecian; you shall see still that the story of them also makes good this great point in hand. The Persian and the Grecian both had to do with the church; but the first of these, the Persian, seems rather an instance on the other hand, viz. of the welfare and of the raising up of a nation and of a state for the people of God; for God hath given some instances of blessing as well as he hath given of ruin. The very raising up of Cyrus, and of that monarchy in him, it was for his people's sake. The Scripture is express for this; read Isa. xliv. 28, 'Thus saith God of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.' And go on to chap. xlv. 1, 'Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him,' &c. He calls Cyrus his anointed; he calls Tyre an anointed covering cherub also, Ezek. xxviii.; and no other heathen princes else in all the book of God. First, Tyre an anointed cherub, because he was propitious to the Jews, even as the cherub covering the ark.‡ Then Cyrus was anointed; because, as Sanctius well saith, *Non minus studiose res curabat Judaicas quam si Judæorum esset, et non Persarum, imperator.* He took as

* Deut. ii. 4, 5. God said to the Jews, 'You are to pass through the coast of your brethren the children of Esau; meddle not with them,' &c.

† The psalmist also hath it, Ps. cxxxvii. 7. ‡ Œcolampad. in loc.

much care for the people of God, and the building of the temple, as if he had been king of Jewry himself. And God calleth him likewise his shepherd, even as he had done David, that was to look to his sheep. In the place I quoted before concerning the Assyrian and Babylonian kings, Jer. l., you heard how he called them lions, because they scattered the sheep; so the expression is there, but here he calls Cyrus his shepherd, that shall perform all his pleasure, and for that end raised him to all this greatness. For for whose sake was it he had the nations given him? Read the fourth verse: 'For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me;' not for thy sake, but for my people's only. And although for a while some of them kings made edicts to interrupt the building of the temple, yet the generality of those kings went on in that course of favour which Cyrus had begun, and were more favourable to the Jews than all of the other monarchies. Darius Histaspis, mentioned Ezra iv. 24, permitted the Jews to go on building it, as their poverty would suffer them; and, after another interruption, Darius Nothus,* Ezra vi., did put Cyrus his decree in force again, and allows the expense of the finishing of it out of his own revenues; and inserts this in his revived decree, that the Jews might pray for the life of the king and of his children, ver. 10. They also had of the seed of the Jews great men at court with them, as Daniel, Mordecai, Ezra, and Nehemiah, the two latter of whom were sent by Artaxerxes to build the city of Jerusalem; yea, and another of their kings admitted one of that nation (through the providence of God) to the royal bed. Ahasuerus married Esther, of the seed of the Jews, under whom, and under other of these kings, they had the greatest prosperity. Now, as this favour to the Jews was the cause of the erecting that monarchy at first, so surely of the continuance of it so long. Historians wonder that it should stand so long, it being so loose and dissolute a court and state,† and having so many great shocks. I can attribute it to nothing but this, the eminent favour they shewed to the Jews, the people of God. And I shall but cast in this observation more about it: when was it that it came to be ruined and destroyed, but in the time of the latter Darius, then when Cyrus (who had been God's shepherd) his seed was wholly extinct?‡ For though his seed by the male issue continued not to a grandchild, yet in the seed of Atossa, Cyrus's daughter, wife to Darius Histaspis, the kingdom was continued in his race. And to make the providence the more remarkable, whereas Darius had sons before by another wife, yet the interest of Atossa§ for Cyrus's sake,

* Thus Calvisius, and Master Mede in his account of Daniel's weeks, pages 5–7, which doth fall in the best to accord all the years of Daniel's weeks. But if (as most other chronologers) it had been Darius Histaspis that made that decree in Ezra vi. for the finishing the temple, then it affords a greater observation to my purpose in hand, namely, that God did take away Cambyses, Cyrus his son (whom they would have to be that Artaxerxes, Ezra iv., that hindered by force of arms the building the temple both in his father's days—whilst he was prince of Persia, as Daniel x. 13 he is called, or prorex in his father's absence—and in his own), and that without issue; and so Cyrus's issue male ended, being punished for recalling the favour granted. But Darius Histaspis being chosen by the princes, God established the kingdom in him and his seed, for his reviving Cyrus his edict. And, however, almost all agree in this, that this Darius he hindered it not, but gave liberty for his time; and is that Darius mentioned Ezra iv. 24 (see Mede, Daniel's Weeks, page 7, in his marginal note), whom therefore God blessed accordingly; and yet regarded Cyrus also in this, that by his daughter Atossa, wife to this Darius, his race continued.

† Therefore Daniel compares him to a slow unwieldy ram, as it were heavy with wool and flesh, chap. viii. 7.

‡ Diodo. Imitio. lib. vii.

§ Εἶχε πᾶν τὸ κράτος, says Herodotus of Atossa, giving it as the reason of this succession.

carried the succession to Xerxes her son, Cyrus's grandchild. But that last Darius, in and with whom that empire was destroyed by Alexander, was of another race.* Such regard had God to Cyrus his shepherd, and his seed, that favoured the Jews. But then it was, and not afore, that God threw down that monarchy, whether for anything done against the people of God or no the Scripture is silent.

Let us come to the Grecian monarchy, for that was the third; some of the story of which you have mentioned in Zech. ix., which is an apparent prophecy of the expedition of Alexander; and as a late learned writer† rightly saith, you may better know the meaning of the first part of that chapter out of Quintus Curtius and Josephus, than out of most commentators. You read there of a prophecy of Tyre, that it must be taken again, so ver. 3. Now Zechariah writ after the Babylonish captivity, therefore it is not that former taking of Tyre by Nebuchadnezzar, but that latter by Alexander. And what he says in the 5th verse of Gaza, and those other cities in Philistia, 'Askelon shall not be inhabited,' and the 'cutting off the governor of Gaza,' Quintus Curtius exactly relates the performance of it, and his cruelty therein; and it is usually noted as the first and greatest act of Alexander's degenerating to barbarous inhumanity. Now, all that his rage against all those cities that were neighbours to the Jews, was ordered by God, and foretold by the prophet, but only to set forth the wonderful care and protection of God towards his people, recorded ver. 8, that although Alexander was as much incensed against the Jews (for their answer sent him of their resolution to cleave to Darius, to whom they had sworn), yet as that 8th verse foretold, 'I will encamp about my house, says God, because of the army, because of him that passeth by, and because of him that returneth.' When Alexander went by, and when afterwards many other armies went to and fro, God still encamped about his house. And though Alexander plundered or destroyed all the cities round about, yet still Jerusalem and the temple were preserved. Yea, Alexander's heart was so changed (as Esau's), that he went in peaceably. And the high priest shewing him the prophecy of Daniel, how the king of Grecia, that is, himself, should overcome the king of Persia, he was thereby encouraged to the conquest of the king of Persia, and not only spared them, but gave many immunities to the Jews; and in that his expedition against Darius prospered accordingly.

Now that monarchy thus raised by him was divided into four parts, Dan. viii. 22, all which are accounted to make up that Grecian monarchy.‡ 'And in the latter end of their kingdom,' says the 23d verse, 'when the transgressions are come to the full,' that is, when God meant to begin to break it, and to put a period to it, and to reckon with them for their other sins. This his wonted design sets his providence a-work, that they should fall foul upon his people, and so be broken, as the former had been; and eminently, and above the rest, you have a 'little horn' arising, Antiochus, the successor of one of them (the story is clear in Dan. viii.), who 'magnified himself against the people of God,' the 'daily sacrifice,' against 'the truth,' &c. ver. 11, 12, and in this God laid the foundation not only of his ruin, but of the rest of the Grecian monarchy. This I might shew out of Dan. ver. 25, 'He shall be broken without hand,' &c.; but I will rather do it out of the 9th of Zechariah (having already begun with that, and shewed out of it the rise and proceedings of that monarchy in the 'first

* Alexander the Great, in his letters to Darius, and his speech to his soldiers against Darius, affirms it.—*Arrianus. Curtius*, lib. vi. as also *Justin.*

† D. Jackson, 8th Book of Commentaries on the Creed, sect. iii. cap. xvii.

‡ Joseph. Antiq. Jud. lib. xi.

horn' thereof, Alexander); let us see what it says of the ruin of it, in that which follows: ver. 13, 'When I have bent Judah for me, and filled the bow with Ephraim' (it is an elegant similitude), 'and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man: and the Lord shall be seen over them, and his arrow shall go forth as the lightning,' &c. Here the Grecian monarchy, in the last remainders of it (the kings of Egypt and Syria, the Longidæ and Seleucidæ, who both oppressed the Jews, being therefore called Greece,* because they were the successors of it), is ruined: and by whom? Even by the people of the Jews, or for their sakes. God raised up the 'sons of Sion' against these 'sons of Greece'; God made Judah his bow, and Ephraim his arrows (and when God himself will be the archer, weak arrows and instruments will do wonders). And besides, that for their sakes God used miraculous and wonderful ways to ruin these enemies, 'the Lord shall be seen over them.' &c., ver. 14. God used the Jews themselves, the Maccabees, to vindicate themselves against these relics of the Grecian empire, as the story in the book of the Maccabees shews plainly (as interpreters upon the text have observed), and particularly how Antiochus came to his end. And afterwards the ruin of the whole by the Romans, it was for the Jews' sake, and their quarrel, and at their prayer; it was by Ephraim being his arrow, and Judah his bow, and God himself appearing from heaven against them. So then here the Grecian monarchy is likewise broken upon the Jews. And thus we have done with the Old Testament.

Now let us come to the New Testament. There was, first, the Jewish state; and, secondly, there was the Roman empire. Our Lord and Saviour Jesus Christ, who was the eminent anointed one, he comes obscurely, and, as it were, stealing into the world, who was to be King of all the world, in the days of him who laid the first sure foundation and settlement of the Roman empire, namely, Augustus; and he comes to his own, to the people of the Jews, over whom the Romans having the power, and a president amongst them, our Saviour came to have to do at once with both these states.

And first for the Jews. Because that which befell that state for their dealing with Christ and his disciples, is the leading case of the New Testament, as what was done to these kings and nations here in the text, and in the story of Genesis, for their carriage towards Abraham, Isaac, and Jacob, was the leading case of the Old, I will therefore begin therewith, and spend a little time in the opening of it, so far as it concerns the point in hand.

And now you shall see that nation and state, of which hitherto you have heard, that it had been for the rising or falling of all the monarchies, and also lesser kingdoms round about it, itself to be the first of all other that was broken and ruined under the New Testament, as an example to all the rest that follow; and broken not upon another whole nation like itself, but upon a few, and a very few anointed ones in that nation, namely, our Lord and his disciples: God altering now the way of his dispensation under the New Testament, using but a few saints in nations (which is the most glorious) to effect the same design he did before by that whole nation of the Jews under the Old: Rev. v. 9, 'He hath redeemed us' (say they) 'out of all nations' (who are to him a royal nation, typified out by that whole nation of Jews), whom now he maketh to be to all kingdoms (where they are found), either 'a stone of stumbling,' whereby they shall be broken, or a sure basis and foundation of their welfare, according to their usage of them.

* They are called Greece, as the king of Persia is called king of Ashur, Ezra vi. 22; and as Cyrus, Ezra v. 13, and Artaxerxes, Neh. x. 6, are called kings of Babel, because successors to these kings.

How the Jews used Christ and his disciples, we all know. The interest of that nation, wherein stood it? Not so much to have entertained Christ for their temporal king, he avoided that; but to have received him for their Messiah, and anointed Saviour. And that this was the interest of the nation and its welfare, is clear by that speech of Christ, Luke xix. 42, 'Oh that thou hadst known, in this thy day, the things that belong unto thy peace!' he therein intending as well the temporal peace of that nation, as the eternal peace of their souls. As Tyre had stood to that day if they had repented (as Christ speaks), so had Jerusalem also if they had known and kept to this their interest. But they were so far from doing this, that they clean diverted from it, and took up other worldly and politic interests of their own, to save themselves by, which were their ruin. Yea (which I beseech you mark and observe), the Lord did order it so in his providence, that even reason of state, and a worldly cross interest to this should be the chief motive to them of crucifying Christ, and so of the final desolation of that nation. For which, consult first the 11th of John, ver. 49, 50; say they (generally), 'If we let him thus alone, all men will believe on him, and the Romans will come and take away both our place and nation.' And what saith the great high priest further upon it? 'Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.' And although this is there said to be spoken as a prophecy (God guiding his mouth therein), yet withal, if you look into the 18th of John, ver. 14, it is charged upon him to have been a wicked counsel given (take it as it was intended by him), for there he is branded, 'This is that Caiaphas that gave counsel to the Jews, that it was expedient that one man should die for the people.' How it might be both these, as directed by God, and intended by him, would be too long to shew. But take it as it thus came from him, and he takes on him as high priest to speak as a deep oracle of state, and to utter a state maxim, with slighting of his fellows, You know nothing, and his maxim follows, Better that one man, who is not considerable, be taken away, than a nation perish. And yet he therein had an eye to the priest's interest, that is, of himself and his fellows, to keep up their honour, as well as to the preservation of the nation, though he colours it over with that of the whole nation. For, in John xi. 50, the words are, 'It is expedient for us' (namely, priests), 'that one man should die for the people.' They were jealous of Christ getting the people from them. You shall likewise find, that when the matter was brought to Pilate, it was state interest also caused Pilate to come off to condemn him: 'The Jews cried out, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar.' And the text adds, 'When Pilate therefore heard that saying, he sat down and condemned him,' John xix. 12, 13. When I read and considered this story, it made me understand that, in 1 Cor. ii. 6, 'We speak not the wisdom of this world, nor of the princes of this world, that comes to nought; but we speak the wisdom of God in a mystery, which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.' He speaks of these very princes, the rulers of the Jews, and of Pilate; and the Holy Ghost, you see, maketh the very same observation upon it that I have now done to you. They thought themselves wise, and they went upon axioms of state in doing of it; but had they known their interest, they would never have crucified the Lord of glory. And the apostle, you see, gives this as the greatest and most eminent instance of the folly of state policy which often princes take up against Christ, and the wisdom of the gospel, the true wisdom. And it is farther observable to this purpose, what likewise the apostle saith

in the following chap. iii. 17, applying the same in substance which he here had observed upon their crucifying Christ, unto the defiling or destroying the church of God, the saints, which is the point in hand, whom Christ hath left behind him, out of the like carnal wisdom and worldly policy: 'If any man defile or destroy the temple of God, him shall God destroy: for the temple of God is holy, which temple are ye. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise; for the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness.' As God caught those Jewish princes and priests in their own craftiness against Christ, so he will for ever do those that offer violence to his saints, especially when out of state and worldly interests. That these Jews were taken in their own craftiness, if it needed, might largely be shewn; the thing they feared and avoided was brought upon them: the Romans came and took away their place and nation to this day; yea, and it was greatly occasioned by the same motive which in policy they embraced, whereby to avoid it.* For as the rising of many false Christs was the curse of that nation for refusing the true, and is made the sign of their destruction by our Saviour, Mat. xxiv., so it was the Jews' proneness to believe that their Messiah should come about that time, and deliver them from the Roman yoke, that the more encouraged them in their rebellion and revolt from the Romans, which occasioned their utter destruction by them. And so Tacitus, yea, and Josephus also, did thereupon interpret that Jewish prophecy, of the king of the world to come out of Jewry, of Vespasian himself, that was the destroyer of them (he coming a victor out of Jewry, who was Lord of the world), God thus retorting out of the mouths of these two witnesses, a heathen and a Jew, their former sin in rejecting their natural Lord, the true king (indeed) of all the world, his Son. Thus returning, I say, with the highest reproof upon these Jews, by this, that that emperor of Rome† (their enemy and destroyer, together with his son‡) should obtain and carry away the repute of that prophecy (they relied upon, too late), and this because they came out of Judea, from the executing that vengeance the Jews had by this brought upon their own heads; § this having been manifestly the destruction of that nation, and being likewise the pattern of the New Testament. Give me leave to give you this further observation by the way about it: that God disposed in his providence so, that all states and sorts of men among them should have their hands in it, because God's purpose is not to destroy any nation for his people's sake, till all sorts therein

* It is the interpretation of Dr Jackson, which, because it openeth a scripture, I will give in his own words: Out of this undoubted pre-notion, that this was the very time wherein the Lord had promised to deliver this people from the hands of their enemies, they became so prone (as the event proves they were) to take arms and rebel against the Romans, partly about the time of our Saviour's birth, but especially after his resurrection. There was no man of great might or potency among them, which did not take upon him to promise this people's deliverance from the Roman yoke; and the multitude were as prone to believe every one that would take upon him the name and title of a saviour, or deliverer. The foresight of this proneness in great ones to promise salvation to this people, and the people's proneness to believe them, did occasion our Saviour to give those admonitions to his disciples, 'Beware of false Christs,' Mat. xxiv. 4, Mark xiii. 6, Luke xxi. 6, which would arise in Jewry before the destruction of Jerusalem, with such fair enticing promises and pretences of deliverance, that if it had been possible, the very elect should have been deceived by them. (In a sermon upon Luke xxi. 25.)

† Vespasian. ‡ Titus.

‡ His blood be upon us and our children, said they, who had formerly said of the greatest kingdoms in their ruins, 'My blood upon Chaldea, shall Jerusalem say,' Jer. li. 35.

concur in their ill using of them. The second Psalm prophesying of the crucifying of Christ, says, that 'the heathen, the people, the kings of the earth, the rulers, took counsel against the Lord's anointed,' which the apostles in their prayer (of which by and by), Acts iv. 27, interpret, 'That Herod, Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together against his child Jesus.' Both the ecclesiastical and the civil state among the Jews concurred in it: the Sanhedrim first, and elders of the people; and they with much ado persuade the people (the chief priests and elders persuaded the multitude, Mat. xxvii. 10); and when that was with difficulty done, it was long ere Pilate did consent; he kept off and washed his hands, though the people, priests and all, sought to him; but in the end yielded. And what was the reason Pilate came in at length also? Because God would have the Roman empire (which he meant to break upon Christ and his saints as the former), to be wound in, even in the guilt of Christ's blood, and to embrue their hands in it, as Pilate the Roman governor did by his sentence, and the Roman soldiers by execution. And therefore we find, Rev. xi. 8, Rome to be called the city where our Lord was crucified, because by the power and jurisdiction of that state, that so the blood of all, yea, even of Christ himself, might be found in her at her destruction, Rev. xviii. 24.

But to proceed in this Jewish story. When our Lord was ascended, we read, Acts iv., that when 'Peter and John were preaching to the people, the priests and the captain of the temple, and the Sadducees, came upon them,' ver. 1. 'And they laid hands on them, and put them in hold,' ver. 3. And then, ver. 23, 'they being let go (only with threatening to speak no more in his name) they went to their own company, and there they went to prayer.' And what do they urge to God but the second Psalm, and spread that before him, merely upon this occasion that they were fallen upon, and interrupted in his worship, and threatened to preach no more in that name, which they, being the relicts of Christ left behind him here, were to hold forth. They prayed over with one accord the second Psalm, 'Lord, thou art God, which hast made heaven and earth, who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, (and now anointed with the oil of gladness above his fellows), both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,' &c. These his disciples, being his fellows in his anointing, did accordingly, as you here see, interest their cause in his, by putting God in mind what they did unto their Lord, in crucifying him, to provoke him thereby to consider what was now done to themselves by the rulers, scribes, and elders, priests, and band of the temple, ver. 1–5.

Well, still the Jews go on, and follow the same trade as our Saviour Christ, in Luke xxi. 10, 11, foretold his disciples that they should; and withal, he foretold them that there should be wars upon this, and commotions, nation rising against nation, &c. 'Before all these (says Christ) they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prison, being brought before kings and rulers for my name's sake:' our Saviour therein shewing that this persecution of the saints should be the cause of all these wars, and so of that nation's ruin, as well as his own death, so involving his cause and theirs together. But they, as afore the wars, so after the wars, and during the time of them, Christ

says, should go on, and take no warning; this you find in Mat. xxiv. 7–9 verses compared, 'And this (says Christ there) shall be a testimony unto you.'

Now that second Psalm, whither the apostles have brought us, and which the apostles in the beginning of the gospel prayed thus over against the Jews, was by the Holy Ghost intended against all nations and kingdoms that should in like manner deal injuriously with the saints, as the Jews had done with Christ, to the end of the world, so making this instance the pattern and example to the rest. In the next words, if you read on, you find a solemn inauguration of Christ as king now when ascended into heaven, 'I have set my King on my holy hill,' with a proclamation and declaration of God's decree, and great design under the New Testament, to be effected and accomplished by this his new king set up: 'I will declare the decree,' &c., ver. 7, which, as a preface, refers to all that follows, and is in effect no other than the same you have all this while heard out of the Old. He gives Christ as a boon, upon his inauguration, all the kingdoms of the world: 'I will give thee (saith he) the heathen for thine inheritance, and the utmost parts of the earth for thy possession.' What to do? Either to break them, or convert them. 'Thou shalt bruise them with a rod of iron, and dash them in pieces like a potter's vessel.' And this drift the apostles well knew, and therefore pertinently urged it in their prayer to God against the Jews, which prayer of theirs had a concurrent influence into their ruin. Now, as the destruction of Jerusalem is made by Christ the fore-running type of the end of the world, so the destruction of that nation for these their doings to Christ and his apostles, and their followers, is an example to all kingdoms that shall do the like afterwards unto the saints; for which Christ hath and will break them also. Therefore, how ends the Psalm? 'Be wise, O ye kings, and instructed, ye judges of the earth,' &c. That is in effect, All ye states and princes of the world, learn to know this your interest. Although this might be enough in the general for the whole New Testament,

Yet come we to the Roman empire. The book of the Revelation is a prophecy of the destruction of that empire, either as heathenish in the whole, or else when Christian (yet persecuting then) in both the parts of it, east and west. That book is a tragi-comedy, which begins with a kingdom given to be won by conquest,* and ends with the coronation of a king, and the marriage of his bride; and all between is but the removing of all such lets and impediments, namely, of the Roman monarchy, and all other kingdoms which that was broken into, so far as they stand in his way, and possess the room of that kingdom which he is to set up. That this is one main argument of that book, I refer you to what that great and learned interpreter, Master Mede, hath largely opened.

And herein Christ, when he first began (the whole world then worshipping idols) had work enough to do. He sets first upon conquering the whole Roman empire, as it was heathenish, and the worship of Satan and idols in it, and in three hundred years he despatcheth that, and throws down all both idol worship, and princes that did uphold it. This the first six seals do shew, chapter vi.; and then when the whole empire was turned Christian, yet (as one well said) the devil did not turn Christian; but under the name and profession of Christ, he stirreth up the Arian Christian world to persecute the orthodox Christians as much as heathenish Rome had done. But Christ takes farther vengeance for this persecution under both these,

* Rev. vi. 8, when the seals begin to be opened, Christ goes forth conquering and to conquer.

heathenish and Arian Rome.* The empire having been divided afore into two parts, the eastern (all which now the Turk possesseth) and the western, this in Europe, he falls first upon the western European part, breaking that by the incursion of those barbarous nations the Goths and Vandals, and this the four first trumpets do sound forth, chapter viii. Then for the eastern part of the empire (although his revenge was slower), yet he reserved them to the sorest vengeance that could befall the Christian world, chapter ix., the conquest and tyranny of the Saracens first, and afterwards the Turks, and these the fifth and sixth trumpets successively held forth. Thus here is an end of the Roman monarchy under the emperors, in the whole, and in the parts of it. The western part in Europe was, by occasion of the Goths' invasion, broken into ten kingdoms, chapter xii, which though helping the woman against the flood of Arian persecution, yet (through Satan's seducing of them) they set up the beast, or antichristian Rome, and these altogether did join together to make as great a war against the saints in the 13th chapter, as the heathens and Arians had done. And so Christ was in a manner as far off his kingdom as at the first. What then is the next great counterplot of Jesus Christ? It is to overcome these ten kingdoms; so you find, Rev. xvii. 14, 'They shall' (saith he) 'make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.' The world, though turned Christian, yet in all the variations of it goes on still to persecute the saints. For why? The world will be the world still, and the devil, who is the prince of the world, is the same still, and so he still follows that trade he had formerly practised, the same which you read of chapter xii. verse 17, even to make war with the remnant of the woman's seed, which keep the commandments of God, and have the testimony of Jesus. This is his design; and let the world turn never so much, and refine as much as it will, Satan endeavours still to form a party up amongst them, whom he turns against the saints (or some of the saints), for that is the great interest of his kingdom (as that place shews); it is more to persecute the saints, than to carry men on to sin. And he will be content to fall but upon a few sometimes, rather than be put out of this his trade. And therefore now besides plain popery, which is prophesied of in 1 Tim. iv., to arise in the latter days, you have in 2 Tim. iii. 1 another prophecy of a sort of men that shall arise in the last days (popery is prophesied of to be in the latter days), who shall have a form of godliness, and be despisers of them that are good. Thus the devil hath carried on his design age after age, and Jesus Christ pursues more closely his great design also, and will never leave till he hath overcome; and he shall overcome, for he is the King of kings, and those that are with him are called chosen and faithful. And all this (if it were not the scope of that book of the Revelation) yet story would make good. Why should I instance in more? You know the little stone, Christ and his saints, shall dash all in pieces, Dan. ii. But enough.

You have heard the truth of this point exemplified by all these instances. As for reasons of it, the Scripture affords a far greater plenty than of instances, and in many of the instances given you may find reasons adjoined by God himself: as here in the text, they are God's anointed; in that example of Egypt's overthrow, God's first-born; in that of Babel's, it was the vengeance of God's temple, and so on. The time will give me leave to single out but a very few of many. The doctrine was this, that the greatest

* It was the cry of the blood of the saints slain under both, that brought on them the vengeance that followed. See chapter vi. 10, 11.

interest of all states and princes lies in their usage of the saints; to deal ill or well with them is that whereon their misery or welfare doth depend.

Reason 1. One reason of it is (that which should indeed have been my first observation out of the text, viz.), the nearness and dearness of the saints to God. You see how tender he is of them, Touch them not. If you would understand the tenderness of God's heart expressed in that word, parallel it with that, 'He that toucheth them toucheth the apple of mine eye,' and you have the expression twice, Ps. xvii. 8 and Zech. ii. 8. There is nothing more dear than the eye,—you would have pulled out your eyes, says Paul,—and of the eye the *pupa*, the black of the eye most. When the Ammonites required of the men of Jabesh-Gilead that they should thrust out all their right eyes, 1 Sam. xi. 2, the text saith, ver. 6, that when Saul heard of it, 'the Spirit of God came upon him, and his anger was greatly kindled,' and he went and cut them off and scattered them, so that 'not two of them were left together.' If Saul, their king, a tyrannical king, was thus moved for this offer of an injury to the eyes of his subjects, much more God for those who are to him as his own eye, yea, as the apple of it; or if you will have this reason in an expression more nearly akin to the doctrine itself, they are dearer to God than nations simply considered. The reason is strong, that therefore the interest of all nations must needs lie in these saints: Isa. xliii. 3, 4, 'I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.' Thus he valued them under the Old Testament. But did he give nations for them then? They have cost him more since, they have cost him the blood of his Son. 'He that spared not his own Son, but delivered him up for us, how shall he not with him freely give us all things?' Rom. viii. 32. All things are theirs, the world, &c., because they are Christ's. Look what reasons the Old Testament gives of this point in hand from their nearness to God, the New Testament useth the same. 'They are my first-born,' said God to the kingdom of Egypt, and therefore 'I will take away thy first-born.' The New Testament speaks the same; they are the 'church of the first-born, written in heaven,' Heb. xii. 23. Was it the vengeance of the temple was Babel's overthrow? The New Testament utters the same, and to the same purpose, 'If any man destroys the temple of God, him shall God destroy: for the temple of God is holy, which temple are ye,' 1 Cor. iii. 17. Again, 'Israel is holiness to the Lord, the first-fruits of his increase: and therefore all that devour him shall offend' (offend greatly); 'and evil shall come upon them, saith the Lord,' Jer. ii. 3. Thus speaks the Old Testament. The same reason and expressions are given, you see, in the New: 'The temple of God is holy,' and they are 'the first-fruits of all his creatures,' James i. 18; 'These are the redeemed from among men, and the first-fruits to God and the Lamb,' and therefore prevail, Rev. xiv. 4.

And as because they are thus dear to God, therefore if they be dealt ill withal, it is the cause of the ruin of a nation; so on the contrary likewise, if a nation deal well with them, it is a cause of his blessing upon them, yea, he doth give nations and states their being for their sakes. 'They are a blessing in the midst of the land,' Isa. xix. 24, insomuch as God spareth the tree for a small bunch of grapes (so he compareth his people in respect of the rest of a nation); 'Destroy it not, for there is a blessing in it,' Isa. lxv. 8, or rather as the same Isaiah; they are to the whole tree (the nation they live in) what the pith, the heart, the substance is. 'As an oak whose substance is in them when they cast their leaves, so the holy seed (the saints) shall be the substance of it,' Isa. vi. 13; that preserves life in a

nation when the branches of it are hewn, or it casts its leaves. These things are spoken in relation to their being the cause of the preservation of a nation in both these places. Saints that are as strangers to a nation, and only make it their refuge, yet their presence is in such a case a preservation to them. 'Moab' (says God), 'let mine outcasts dwell with thee, and be thou a covert to them,' Isa. xvi. 4; and ver. 5, 'And in mercy shall the throne be established.' But much more native saints procure this blessing, their relation being nearer and dearer. 'Of Sion it shall be said, This and that man was born in her;' and what follows? 'The Highest himself shall establish her,' Ps. lxxxvii. 3.

Reason 2. Secondly, Another reason is taken from the great interest the saints have in God the governor, and the privilege which themselves have vouchsafed them by God in ruling and governing this world, and the providences of God therein. They are privy councillors to the great King of kings, who governs all the states and kingdoms in the world, and God doth give these his saints a commission to set up and pull down by their prayers and intercessions. The Old Testament speaks in a high language in Isaiah xlv. 11 (I might have quoted it before, for it comes in as the reason of God's setting up Cyrus for his people's sake), 'Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.' Who speaks this? The words afore are, 'Thus saith the Lord, the Holy One of Israel, and his Maker.' It would have been blasphemy for us to have said it, but that the Lord himself first hath said it, and given them this privilege, 'Concerning the work of my hands command ye me;' and which makes it the more observable, before he doth in this place mentioned confer this honour and privilege upon them, he first (as on purpose) minds them of that infinite distance and disproportion betwixt himself and them (so to put the more wonder upon it); he tells them, ver. 9, 10, that they were but the clay, he the potter, that could not (therefore of right) say so much unto him about his matters as, Why madest thou me thus? Yet behold, I that am thus your maker, give you leave to dispose by your prayers the great works of my hands, which concern my children, my sons, the affairs of kingdoms, even so far as they relate to their good. And he speaks it upon this occasion, that for their sakes he had raised up Cyrus, and pulled down the Babylonian monarchy, because they by their prayers had sought this. They are said elsewhere to 'decree a thing,' so Job, chap. xxii. 28, and 'to bring it to pass;' and God is said to 'fulfil their counsels,' Ps. xx. And this interest they have either for good or evil to the nations they live in: first, for evil; thus, Rev. xi. 6, the 'two witnesses have power to smite the earth with plagues as oft as they will;' and if any man will hurt them in this manner, he shall be killed, that is, with the highest and sorest vengeance, and God avengeth them speedily, Luke xviii. 8. And so for blessing, 'the innocent delivers the island through the pureness of his hands,' Job xx. 30. Thus one righteous Lot was (for the present) the cause of the rescue of the Sodomites, the wickedest people in the world, and afterwards ordained to the greatest judgment.

Reason 3. A third reason is the interest of Jesus Christ himself. And to shew that he is King, even King of kings, and hath a kingdom ordained to him and his saints, supreme to all theirs in the mean while, his design and practice is, and hath been, to break all kingdoms that do oppose him or oppress his saints. This reason I might enlarge out of Daniel: 'The God of heaven shall set up a kingdom, which shall break in pieces and consume all these kingdoms, but it shall stand for ever,' chap. ii. 44 and chap. vii.; but I shall insist (in this head of reasons) only upon that eminent title of Christ's (which

holds forth this his interest), that he is entitled King of saints, Rev. xv. 3; which title is there given him, as in relation to the setting up his worship, so to the overthrowing and overcoming the nations that do oppose his saints, and this by the seven vials which their prayers have filled. And at that time (it is likewise there said) he doth marvellous works, being King of saints. In the Old Testament he is called the King of nations (though he was King of saints also then), so Jer. x. 7; and he gave demonstration of it to purpose, by setting up that one nation of the Jews which he had chosen of all nations, that that one nation should ruin all the nations round about them: for he was peculiarly their king, and the king of all those other nations also. But now he hath scattered his saints in and through all nations ('Thou hast redeemed us out of all nations,' that is the language of the New Testament), he is therefore therein called King of saints; he carrying on the same design by those saints which he did before, and is as able to make it good, he being no less King of nations still, or Lord Almighty (as you have it in that forecited place). And he being thus peculiarly their King, his interest is to maintain, defend, and take part with them against all those that do malign them, as he did the nation of the Jews. It is his title, and his most royal title, and the greatest title, that he is King of saints; he preferreth it to his title of being King of nations; that vanisheth, and is not mentioned in comparison. This, therefore, answerably must be his greatest interest, which of all other he now pursueth. And therefore, if all those nations in which his saints are do not bow to it, and comply with it, he will shew himself that he is King of saints, and of nations also, by ruining of them. As the greatest interest of the devil's kingdom is to persecute those that keep the commandments of Jesus, so it is the greatest interest of the kingdom of Jesus Christ to preserve his saints, and to confound those that injure them, for he is the King of saints. And further, in the Old Testament, when this his kingdom was farther off and longer to come, and yet you have seen how strongly he drove on this design then; but in the New Testament he is ascended, and personally as man invested into it: 'We see Jesus crowned with glory and honour' (saith the apostle, Heb. ii., whose faith was as real in this as our sight can be), and he sits there expecting, as thinking the time long, 'till all his enemies are subdued,' Heb. x. 13; which the same apostle elsewhere interpreteth (and therein speaks home to the point in hand), the putting down 'all rule and dominion' that are opposite to his saints, 1 Cor. xv., 24th and 25th verses compared. And accordingly in all those psalms, wherever his ascension and investiture into his kingdom at God's right hand is prophesied of, there the ruin or conversion of kings and kingdoms are also spoken and prophesied of. Read Ps. ii., Ps. lxviii., and Ps. cx. And let me add this to all: that as the shorter time Satan hath, the more is his rage, so the shorter time Christ hath, and the nearer he is to the possession of his kingdom, the more is his zeal for his saints, and indignation against his enemies. His heart is set upon it, and the more eager doth his desire become every day to attain his long-expected kingdom, and to throw down all that oppose it; and therefore it is that we see in this latter age he hath made such changes in the world. We have seen him do that in a few years that he hath not done in an hundred years before; for he being King of nations, and King of saints, he pursues his interest; and being more near his kingdom, he takes it with violence. We are now within the whirl of it, therefore his motions are rapt. Hence, therefore, all states and kingdoms had need now (of all times else) to be instructed; and accordingly comply with this interest of Christ, it is more especially now than ever their greatest interest. It is well

for us that Jesus Christ is our king, who is the King of kings and King of saints; and withal, that he is so near the enjoyment of his kingdom.

Application. I shall now come to a word of application, which I shall despatch exceeding briefly. In those fore-rehearsed instances I have carried you over, and given you a prospect of all kingdoms throughout the story of the Bible, and at last I brought you and set you down, and left you in the times of these ten kingdoms of Europe, of which the Holy Ghost hath prophesied, Rev. xvii. 14: 'These (saith he) shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of hosts, and King of kings; and they that are with him are called, and chosen, and faithful.' And, it is certain, we are in the last times of these kingdoms, and we all here live in one of them. But a word of encouragement and direction to those of this kingdom.

1. *Encouragement.* You have heard in those words I last read, the greatest security that any kingdoms can have in these times: for first, in the general, this text holds forth plainly that Jesus Christ by virtue of his being King of kings, and being King of saints (as you heard even now), he will overcome and subdue these kingdoms to himself, and yet (for our encouragement) not so as to destroy them. Why? Because these kingdoms, as such, shall destroy the whore; and therefore shall not be overcome by way of desolation, but by way of a more happy conquest of reformation and conversion. Thus the text seems clearly to speak: 'For the ten horns (which are these ten kingdoms) shall hate the whore, and make her desolate, and burn her with fire,' verse 16. As I have therefore thought this text to be a bar to the projected Spanish monarchy, over them, even then when it was in the greatest height, and in most probability to have carried it; so the greatest security for continuance and preservation of these kingdoms, because they must remain ten kings or supreme states and kingdoms, until the whore is burnt, for they must destroy her. And first, for their number, ten: it is true, they have indeed been more, yet never fewer, since the breaking of the Roman empire. And when it is said ten kings, it is not necessarily to be understood there should be so many monarchs always (in a strict sense as we use the phrase), for in the language of this book kings is put for supreme states. Thus Rome is said to have had seven kings, and yet five of those governments were not monarchical. These kingdoms may fall one upon another; there may be civil broils, and divisions, and distractions, and thereby they may be sorely punished, as we have been, for dealing ill with the saints. Likewise, two may be joined into one, and one may be broken into two, so they have varied in several times and ages, yet still they have stood, and at the least the number of ten hath been kept up; and though they have made war against the Lamb, and have been punished for so doing, yet the Lamb shall overcome them another way than by destroying them, even by winning ground upon them: so as where you see Jesus Christ hath took footing in any one of these kingdoms by such a way of conquest (as in ours he hath done a second time for double security), stand that kingdom shall till you see Rome down.

Now the next thing I desire you to take notice of in the words is, the reason why that Christ will thus overcome them, and preserve them. For (says the Holy Ghost) 'those that are with him' (namely, in these ten kingdoms, and so members thereof), are 'called, and faithful, and chosen.' Therefore it is that the Lamb shall work these kingdoms about, and win ground upon them, and shall cause them at length to hate the whore, and therefore they shall stand till the whore be ruined, and how long after, he only knows that hath set them up.

It hath been one great outward evidence to my faith, of the truth of the New Testament, that what was in particular foretold in this book so distinctly, should so come to pass as we see it hath done. When John wrote this prophecy, there were none of all these kingdoms set up, the empire was not broken. You see the empire hath been broken into these kingdoms, and they have given their power to the beast; and we know how rooted the power of the beast once was in all these kingdoms, so as, who could make war with the beast? Yet we have likewise seen the Lamb hath overcome many of them, especially these northern kingdoms, where he hath set up his temple. He hath overcome them, and he wins ground upon us every day, and works us up age after age to a farther reformation, to more light and holiness, and so he will do till he hath perfectly overcome every popish principle out of them. We see all this done; we see likewise all these kingdoms stand, and not subdued to any one civil monarchy over them all. We see Rome prophesied of in this book, Rev. xvii. 18, yet standing and possessing some of these kingdoms. We see likewise multitudes of faithful called and chosen, whom God hath raised up in these kingdoms to oppose the whore. All these things we have seen fulfilled; therefore I believe this shall be fulfilled too, that these kingdoms shall still continue, where God hath faithful, called, and chosen, and that they shall be the ruin of the whore in the end. Having seen and believed so far, we may very well trust him for the rest. This for the general.

More particularly, to you of this kingdom we live in. If you would yet know and be confirmed in what is your greatest interest, this text speaks more punctually to the point, and it holds forth, by way of prophecy, thus much to you, that your interest lies (as you are one of these ten kingdoms) in what I have hitherto told you, even in your faithful, called, and chosen. And let me speak this for your peculiar encouragement farther: that look as where God doth give a command with a reason, upon whom the reason falls most strongly, there is the greatest obligation; so where God gives a promise, and gives it with a reason, where most of the reason is found true, there certainly the promise will take place most in the fulfilling of it. Now, upon what hath he put the standing of these kingdoms, and their being thus 'overcome by the Lamb,' and that they shall 'hate the whore,' so as to destroy her in the end? It lieth, you see, in this, that they that 'are with the Lamb are faithful, called, and chosen.' He puts the very reason of it upon this, 'The Lamb shall overcome them: for' (saith he) 'they that are with him are called, and chosen, and faithful.' Now, look upon this isle in which we live, and it is the richest ship, that hath the most of the precious jewels of our Lord and Saviour Jesus Christ in it, and the greatest treasure of any kingdom in the world, I had well-nigh said, as all the world besides. Now, where there are most of called, chosen, and faithful, certainly there (towards the time of Rome's ruin) the promise will take the most effect. Here, then, lies your interest. You have it not only confirmed from the general truth of that great point I have all this while been giving demonstrations of, but further, you have it confirmed by a more special charter of promise and prophecy (which you may well believe, having seen so much of it fulfilled), granted forth to these kingdoms long before their erection. And as for this kingdom, give me leave, upon this so just and solemn an occasion, to take the boldness to utter this in the same expression, which now well nigh twenty years ago I used in public, that if we had stood at God's elbow when he bounded out the nations, and appointed the times and seasons that men should live in (as the apostle speaks), we should not have known (unless when Christ himself was alive, and the apostles, in those primitive times,

unless in Judea itself, where all the apostles were together), in what age or in what place, in what nation or kingdom we should have chosen to have lived in, in respect of the enjoyment of the gospel, and the communion of saints, more than in this kingdom wherein we live. Other churches they have had the glory of reformation, and have had the honour in the first age of reformation; but we, though in that respect we have been like to blear-eyed Leah, yet have since been abundantly the more fruitful of 'saints, faithful, called, and chosen.' This is, therefore, our great security; and it is the more special interest of this kingdom in which we live, the *magna charta* of it.

2. *Direction.* And, therefore, that which I shall make further bold with your leave and patience, is but only this, to add a word of exhortation and direction to maintain this interest, and to preserve it. To this end, consider it is not simply having saints, and multitudes of saints, 'called, faithful, and chosen,' but it is the using them kindly, and dealing well with them, that is the interest of a nation. Judea itself had the best of saints; it had Christ and his apostles, and multitudes of others also in that country (which were afterwards dispersed into all nations), yet, though they had these multitudes, because they dealt unkindly with them, it was their ruin, and God provided a safety for those his saints, by dispersing them into all nations, through their persecution of them.

That worthy duke of Rohan, that writ that book of the *Civil Interest of the States of Europe*, in his preface to it, says, that according as the proper interest of each hath been well or ill followed, it hath caused the ruin of some, the greatness of others. That which that worthy duke thus speaketh of the civil interest, give me leave, from all the grounds fore-mentioned, to press upon you concerning that which is your greatest interest; an interest most divine, most general, and fundamental. THE SAINTS OF ENGLAND ARE THE INTEREST OF ENGLAND; look to, and keep to this your interest, namely, maintain and preserve the saints among you, and make provision for them, as you would preserve the kingdom. When afterwards the same author particularly comes to speak of the proper interest of England, he hath a saying (and he seems to speak it as if it had been an aphorism of the late queen's), that England is a mighty animal, which can never die except it kill itself. To follow his maxim in that also, we may apply it to this interest in hand. There is a mighty body, and a company of saints in this kingdom. Now if they could all be united in one, and their divisions and animosities allayed, and all reconciled and made one, I am confident we need not fear if all the nations of the world were gathered together round about us. But if ye bite and devour one another, take heed ye be not consumed one of another. It is a state maxim as well as a church rule, there is nothing else can destroy us.

If any man think I am a-pleading for a liberty of all opinions, of what nature and how gross soever, I humbly desire them to remember that I only plead for saints, and I answer plainly, the saints they need it not. The apostle tells us that there are damnable heresies, so 2 Pet. ii. 1, 2, and they will soon unsaint men; there are errors that are capital, not holding the head, so Col. ii. Do but distinguish these from others, and let this be one foundation laid for this union. And when I say saints, I mean no one party of men. Do we not know that the new creature is found in circumcision and in uncircumcision, and as eminent in the one as in the other; and it were the highest sacrilege in the world to engross that title of saints and the godly party to any one. Characters of saints I need not give you; it hath been the main subject of the preaching in this kingdom for these

forty years and upwards to describe them to you, and distinguish men from men.

As there are multitudes of faithful, called, and chosen ones in this kingdom, so you, honourable and worthy senators, are the called and chosen out of all these to this great work, and have obtained mercy from our God to be in a great measure faithful. Consider the trust God hath committed to you. You have the richest treasury that I know God hath above ground elsewhere on earth. The saints of England are the interest of England. Write this upon your walls, to have it in your eye in all your consultations, never to swerve from it for any other interest whatsoever.

And have respect to the saints, and to the whole lump of them. If you will maintain your interest whole and entire, have regard to the saints, small and great. You shall often find that expression, as in Rev. xi. 18, 'When the kingdoms of the world became the kingdoms of Christ;' and Rev. xix., when the whore is judged, ver. 2, it is said that 'all the saints, small and great, rejoiced,' ver. 5, 7. What vow doth David make when he should obtain the kingdom? 'Mine eyes shall be upon the faithful of the land, that they may dwell with me,' Ps. ci. 6. Let yours be so.

You are the shields of the earth, under God, and for his saints, as in Ps. xlvii. The shield should defend the whole body, and all the parts and members of it. You are covering cherubims unto the ark of God (so the prince of Tyre is called, Ezek. xxviii. 16); stretch your wings from one end of the holy of holies to the other, so as to cover all. You are the nails of the temple, and for the vessels thereof, as Eliakim, Isa. xxii. 24, is called a nail, on which all the vessels should be hung, and by whom alike supported, the vessels of small quantity as well as great, from the vessels of cups even to all the vessels of flagons; so the prophet there speaks, comparing the people of God to the vessels of the sanctuary, and small weak saints to the vessels of smaller quantity, and the stronger to the greater; and Eliakim to a nail, and a like support to all. Shebna, his predecessor, had been an oppressor of the saints, and therefore God says of him that he should be driven from his station, and cut or sawn off from the wall, so as the wall should stand; and he would put Eliakim in his room, and hang all the saints upon him. You are Mordecais, and it is said of him in Esther x. 3, that he was accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed. You are likewise called shepherds; now the shepherds are to take care of all the sheep. Oh see that all the sheep be folded, and have pastures to lie down in; not only a staff and a rod, but folds and pastures for them. Take care not of the strong only, but of the sick and the diseased, so the expression is, Ezek. xxxiv. 21, those that are sick and diseased, that men did push with their horns till they were scattered abroad, not only reduce them from their scatterings in a dark and a cloudy day, as Ezek. xxxiv. 13, 14, but feed them in a good fold, and judge betwixt them and those that would push them. You are fathers, and you should see provision made for all the children; and though they through waywardness will not eat together, yet let them not starve.

And to conclude, let me use your own word to you, unite, or (if you will the apostle's) reconcile all the saints in this kingdom together. Providence hath disposed it so, that they do and will differ in judgment. The apostles, who were oracles infallible, could not in their times wholly prevent it; and differing thus in judgment, they will hardly ever of themselves agree. But it is your work, and will be your honour, to make them and to cause them so to do, and to find out ways whereby this may be done, notwithstanding

these their differences. Thus Constantine dealt as a reconciler amongst his divines, and he did it with success.* It is of all works the happiest and most glorious, for it was Jesus Christ his eminent work: Eph. ii. 14, 'He is our peace, who hath made both one, and hath broken down the partition wall between us, having abolished in his flesh the enmity;' and a greater enmity was betwixt Jews and Gentiles than among us. He did it by his blood; do you mingle his blood with faith, and mingle therewith but the rules given by the apostles by which they effected this, as in Rom. xiv., when one believed that he might eat all things, another that was weak durst not, but ate herbs, ver. 2. 'Let not him that eateth,' says he in this case, 'despise him that eateth not, and let not him that eateth not judge him that eateth.' And ver. 14, 'Let us not judge one another any more.' Certainly this rule, with such others, reduced to practice, as are found in their writings, would heal all. I shall not stand to dispute that place now. I shall only, upon occasion thereof, acquaint you with an observation which to me was strange (having considered former proceedings) when I first found it. In the late Book of Canons, that were made just afore this parliament and stirs began, when the bishops would have brought in bowing towards the communion table (the altar, as it was called), after many specious colours prefaced thereto, they close all with this, 'In the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which use this rite despise not them who use it not, and that they who use it not condemn not those that use it.' Could they not have said so sooner? The observing this very rule about those other things urged by them had ended all the quarrels, prevented all the oppressions of tender consciences, that were during all their days; it had saved and prevented the silencing of how many faithful ministers by them. But God (who, afore he punisheth, usually takes evidence, or at least lays a ground of their conviction whom he punisheth), when he had once drawn this out from them (though they did it for an end, to facilitate the introduction of that which was a novelty), yet then, *ex ore tuo*, out of their own mouths he condemns them, and stays not a moment from the execution. But from that time and word uttered by them, and published to the world, began their ruin; it hastened, and hastened instantly.

I am confident of it, that Christ, that King of saints that is in heaven, he will not rest till such time as he hath made us one, if not in judgment, yet in forbearance, and that if we will not take warning, and will not agree it, that either antichrist, or Jesus Christ himself, will come in upon us, and we shall be made to do it one way or other.

But if this great design of reconciling all the saints could be brought to a full issue and perfection; and if this your interest (a regard had to all the saints in this kingdom, which to me upon all the grounds fore-mentioned is the greatest interest of this kingdom) be followed and maintained, I would not fear, though (as the prophet Zechariah saith of Jerusalem, chapter iii. verse 3) 'all the people of the earth were gathered together against us.' We fear foreign forces; certainly let us keep to our own proper interest, and then if all the nations of the world were gathered together against us, I believe they would have the hardest pull of this nation that ever was of any. The Lord is here (as the prophet speaks, Ezek. xxxv. 10), or (let me express it

* Lege Eusebium in Vita Constantini, lib. iii. c. xiii. Ipse concilio interfuit, reconciliavit eos qui dissidebant, et ad concordiam persuasit: Eos qui paulo insolentiores et feerociores fuerunt, mitigavit; nec antea desiit, quàm omnes ad concordiam revocaverit, et tum hanc quasi secundam victoriam nactus, ἐπινίκιον ἑορτὴν, Festum Triumphale celebravit.— *Whitak.* contr. 3, quæst. 4.

in those similitudes Zechariah there useth) if they should come, and think to devour us, they will find this kingdom to be a cup of poison to them, verse 2 (so it is in your margins, but we read it, a cup of trembling), which they must not only vomit up again, but will be their death and destruction; they will find it to be a burdensome stone, as verse 3, which while they go about to overturn, or stir, or meddle withal, it shall fall back upon them, and cut them to pieces: 'I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.' And you that are the governors of Judah (as at the 6th verse) shall be as an hearth of fire among the wood, and a torch of fire in a sheaf, and all that oppose you and rise up against you shall be but as so many straws. Take a stack of straw, great for bulk and number, and lay it upon a few coals of fire upon an hearth, and what will become of them all? Though they cover the fire awhile, yet they will soon be consumed and burnt up. Read the 6th verse: 'I will make (saith God) the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, on the right hand and on the left.'

I shall only end with what is further spoken there of these governors of Judah in the 5th verse (which is the sum of what I have said), 'The governors of Judah shall say in their hearts' (as comforting themselves thereby), 'The inhabitants of Jerusalem shall be my strength, in the Lord of hosts their God.' And so say you, the saints of this our Jerusalem are our greatest interest and security through the Lord of hosts, his being our God; and let this saying be ever in your hearts, to encourage and to guide you.

Die Mercurii, 25 *Feb.* 1645.

Ordered by the Commons assembled in Parliament, That Sir Robert Harley and Master Purefoy do from this House give thanks to Master Thomas Goodwin for the great pains he took in the sermon he preached this day at the entreaty of this House, at St Margaret's, Westminster (it being the day of public humiliation), and to desire him to print his sermon. And it is ordered that none shall print his sermon without icence under his handwriting.

H. Elsynge, Cler. Parl. Dom. Com.

I do appoint Robert Dawlman to print this sermon.

Tho. Goodwin.

A GLIMPSE OF ZION'S GLORY;
OR, THE CHURCH'S BEAUTY SPECIFIED.

Original Title:— *

A
GLIMPSE OF
SYONS GLORY:
OR,
THE CHURCHES
BEAUTIE specified.
Briefly layd open in a Sermon, at a
general Fastday in *Holland*.

By T. G.

And now Published for the Good and
Benefit of all those whose Hearts are
raised up in the expectation of the glo-
rious Liberties of the Saints.

Psal. 87. 3.
Glorious things are spoken of Thee, O Thou Citie of GOD!

Esay 40. 10. 11.
Behold the Lord *shall come with might against the strong ones, and his arme shall rule for him.*

LONDON,
Printed for *William Larnar*, and are to be sold at his
Shoppe at the Signe of the golden Anchor
neere *Pauls*-Chaine. 1641.

* This Sermon is reprinted from a copy kindly placed at our disposal by Mr Grosart, the only copy known to be extant. We are not aware who the author of the Epistle to the Reader may have been, but there can be no doubt that the Sermon is an authentic production of Dr Goodwin.—ED.

THE EPISTLE TO THE READER.

Christian Reader, thou hast here presented to thy view a small tract, the matter whereof is weighty, and of concernment to all that are the professed subjects of Jesus Christ. It is a thing of sad consequence to consider how we have been kept under blindness and darkness, although not totally, yet in a great measure, in regard of such truths as do immediately strike at antichrist and his false power: as namely this great truth, Christ the King of his Church; and that Christ hath given this power to his church, not to a hierarchy, neither to a national presbytery, but to a company of saints in a congregational way. Now these truths strike directly at antichrist, and therefore kept and quelled down as errors. And so by reason of this obscurity (we being half blind) such bright truths seem strange to us, and go under many aspersions and calumnies, as carnal, erroneous, absurd, and the like. And truly we have been so accustomed to the yoke, that we seem to beat down freedom with casting up a thousand surmises, dreaming of strange consequents. Nay, there is a generation of men in these times (some or most of them seeming to plead for Christ) are as inveterate against the one true way of Jesus Christ, as if it would be the bondage of Rehoboam succeeding the light oppression of Solomon; whereas it will prove to be a haven to our tedious storms, and a period to many distractions.

Reader, give over thy wonted censuring of men's labours, and learn to be more wise; lay aside all prejudicial thoughts concerning this tract, and weigh it in the balance of the sanctuary, comparing it with the word; if it will hold out there, then embrace it, and make use of it for thy comfort. Indeed, it may be beneficial to thee divers ways.

First, By this thou mayest learn to prize Jesus Christ more. What was that among other things that made Christ so beloved and excellent in the eyes of his spouse? His head was of gold. Now what is this head of gold but that excellent government that is upon his shoulder.

Secondly, It will administer comfort to thee, in regard of the former yokes, of which there are hopes they will be broken off, at least in the accomplishing of these truths. Nay, the day is now dawning wherein Sion's peace and comforts shall be fulfilled, Jesus Christ set up, the sole and great King of his church.

Thirdly, It will teach you to make that use of it that the apostle Peter doth of the like truths, 'What manner of persons ought we to be?' The use of it is divers, beyond my reach or weak judgment to prescribe; and indeed my commendation of it doth but darken it, I being so far below the matter and the author. But thy experience may make up that of which I fall short. So commending thee (both in the use of this and anything else

that bears the stamp and image of truth upon it) to the teaching of that Spirit that is the author of all truth in the hearts of believers, to be taught by it, I leave thee in the perusing of this small treatise, hoping thou wilt reap some good by it. Farewell.

Thine in the Lord Jesus, to command,

W. K.

A GLIMPSE OF ZION'S GLORY; OR, THE CHURCH'S BEAUTY SPECIFIED.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Halleluiah, for the Lord God omnipotent reigneth.—Rev. XIX. 6.

At the pouring forth of the fifth vial, there was a voice saying, Babylon is fallen, is fallen; at the pouring forth of the sixth, John hears 'a voice, as the voice of many waters, and as the voice of thunderings, saying, Halleluiah, the Lord God omnipotent reigneth,' immediately following the other. Babylon's falling is Zion's raising; Babylon's destruction is Jerusalem's salvation. The fourth vial was poured upon the sun, which is yet doing (namely, upon the emperor and that house of Austria), and will be till that house be destroyed. The heat of that makes the seat of the beast hot, and prepares it unto the fire that it is appointed unto. God is beginning the pouring forth of the fifth vial, namely, upon the throne of the beast, upon Babylon. This is the work that is in hand. As soon as ever this is done, that antichrist is down, Babylon fallen, then comes in Jesus Christ reigning gloriously; then comes in this *halleluiah*, the Lord God omnipotent reigneth. Let Christ live, and Barabbas die, was the last speech of Tremellius. Let Babylon fall, let Jerusalem rise, and Christ reign in his glory; this is the voice of all the saints this day, and will continue to their last voice. It is the work of the day to cry down Babylon, that it may fall more and more; and it is the work of the day to give God no rest till he sets up Jerusalem as the praise of the whole world: 'Blessed is he that dasheth the brats of Babylon against the stones.' Blessed is he that hath any hand in pulling down Babylon, and beautiful likewise are the feet of them that bring glad tidings unto Jerusalem, unto Zion, saying, 'The Lord God omnipotent reigneth.' This is the work of this exercise, to shew unto you how upon the destruction of Babylon Christ shall reign gloriously, and how we are to further it.

The words then read unto you, they are, you see, an *halleluiah*.

Quest. But what is that to the day of a fast? Is an halleluiah suitable to a fast? *Halleluiah* is *praise ye the Lord.* The work of a fast is a mourning work, and yet this halleluiah is suitable to this day of fast.

Ans. 1. Suitable. First, our mourning is to be evangelical, and therefore to have comfort mixed with it.

Secondly, Because our mourning is a preparation to, and hastening of, this halleluiah.

Thirdly, Because we are by faith to speak of things as if they were done, therefore now to shew you what is to be done, and what we are to look upon as if it were done this day, halleluiah is suitable for that.

Yea, further, a day of humiliation is a day of reconciliation too as well as a day of humiliation; and the great fruit of our reconciliation with God is the setting up of the kingdom of his Son.

Yea, we read of the church of the Jews, that in their returning from the captivity, God did lead them by weeping, Jer. xxxi. 9. The argument of deliverance from captivity under antichrist, and the setting up of the kingdom of Jesus Christ, may stand with our weeping, and we in a weeping and a mourning frame are fittest to hear such an argument as this is.

Quest. Halleluiah is an Hebrew word: why here used?

Ans. First, To note the joining of the church of the Gentiles with the Jews, according to the prophecy in Zechariah xiv. 9, 'The Lord shall be King over all the earth: in that day there shall be one Lord, and his name one.'

Secondly, Because the Gentiles are to provoke the church of the Jews to come in, according to the prophecy of Isaiah, chap. ii. 3, 5, 'Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.' Fifth verse, 'O house of Jacob, come ye, and let us walk in the light of the Lord;' the Gentiles calling upon the Jews to come in. So it shall be at the Jews' calling; and therefore this Hebrew word is used, *halleluiah*, as if the Gentiles should provoke the Jews, after antichrist is fallen, now to praise the Lord, because he reigns.

In this halleluiah there are these two things considerable. First, what it is for which this halleluiah is sung; secondly, from whom. First, what it is for. It is for this, because the Lord God omnipotent reigneth; the Lord God, that is, Christ. Christ now appears to be Lord God. His Lordship and dominion was much darkened before; now it appears to all the world that he is Lord God, Lord God omnipotent. The name of Christ is the mighty God, as Isa. ix. 6, but he is but little known by this name in comparison. After antichrist is fallen, he shall be known by his own name, the mighty God, the Lord God omnipotent, the Lord God omnipotent reigneth. His crown and his dignity were as it were hidden before in comparison. Little of the power of the sovereignty of Christ did outwardly appear before, but now it shall appear before the eyes of all his enemies, that it is he that reigns, he hath the kingdom of kingdoms, and is the Lord of lords. 2. From whence came this halleluiah? 'I heard as it were the voice of a great multitude, and as the voice of many waters.' By *waters* we are to understand people: the voice of many waters, of many people.

First, It is the voice of the waters, the voice of Jesus Christ reigning in his church, comes first from the multitude, the common people; the voice is heard from them first, before it is heard from any others. God uses the common people and the multitude to proclaim that the Lord God omnipotent reigneth. As when Christ came at first, the poor receive the gospel; not many wise, not many noble, not many rich, but the poor; so in the reformation of religion after antichrist began to be discovered, it was the common people that first came to look after Christ. In Cant. v. 7, we find the church inquiring for her beloved, which is to be understood of these times of reformation. She went to the watchmen; the watchmen smote her, despised her, and persecuted her. At the 8th verse, she goes to the daughters of Jer-

usalem, and inquires for her beloved, that is, among private Christians and common people; and this glorious church that is to come, when the Lord God omnipotent reigneth, according as it is here said, the voice will be first among the multitude. It is observable that we have in Cant. vii. 1, where you find a description of the glorious church that is a-coming, wherein Christ is to reign gloriously. The description there begins at the feet, and goes upward. When Christ is described, Cant. v., the description of Christ is from the head, and so downward; but when the estate of the church in her glory is described, she begins at the feet, and goes upward; to note the beginning and the raising of the church is like to be at first among the meaner sort of people, among the multitude. The halleluiah for Babylon's downfall was among the multitude before it came to the four and twenty elders, as you may see in the beginning of the chapter. The business, brethren, concerning the Scots, it is a business, in the issue whereof we hope there will be great things. Where began it? At the very feet, at the very soles of the feet. You that are of the meaner rank, common people, be not discouraged, for God intends to make use of the common people in the great work of proclaiming the kingdom of his Son: the Lord God omnipotent reigneth. The voice that will come of Christ's reigning is like to begin from those that are the multitude, that are so contemptible, especially in the eyes and account of antichrist's spirits, and the prelacy, the vulgar multitude, the common people. What more contemned in their mouths than they! and yet it is from them that this voice doth come, 'The Lord God omnipotent reigneth.' We read in the 2 Chron. xxx. 15, that the priests and Levites were ashamed in that glorious reformation of Hezekiah. They did not prepare themselves as the people did; so it is many times that in many places where God is doing a great work; and whensoever God sets up the kingdom of his Son in that glorious manner that he doth intend, he will not begin with the priests and Levites. They will not be so forward, but the people at the first are more forward. In Neh. iii. 5, it is said concerning the building of the temple and Jerusalem, that the nobles did not put to their necks, but it is said the people blessed those that came to dwell at Jerusalem. But yet mark further, it came from the multitude as the noise of many waters. Though the voice of Christ's reign came first from the multitude, yet it comes but in a confused manner, as the noise of many waters. Though the multitude may begin a thing, and their intention may be good in it, yet it is not for them to bring it to perfection. That which they do commonly is mixed with much confusion, and a great deal of disorder: it was but as the voice of many waters. The people had a hint at something: Down with antichrist, down with popery, not understanding distinctly what they did; their voice was but as the voice of many waters; therefore it follows, and as the voice of mighty thunderings, that is, as one paraphrases of it, the voice that is more terrible and piercing like the thunder. After the beginning of this confused noise among the multitude, God moves the hearts of great ones, of noble, of learned ones, and they come into the work, and their voice is as the voice of mighty thundering, a voice that strikes terror, and hath a majesty in it to prevail. We hear of the voice of the multitude in our own country, as the voice of many waters. They cry up the kingdom of Christ, and cry down the kingdom of antichrist, cry down Babylon and the prelacy; but this doth seem to be the voice of many waters, that the adversaries derided it, scorned it: it is but the multitude, a company of rude people. But blessed be God, we begin to hear the voice from the thunderings too in a more terrible way. God begins to work upon the great ones of the land, the worthies of the land that are drawn together in that assembly, and they do begin

to come to the land, and beyond the land, to our ears, as it is terrible in the ears of the adversaries that they begin to fear. This is the work of the day, for us to lift up our voice to heaven, that it might be mighty to bring forth more and more, the voice of our parliament as a voice of thunder, a terrible voice to the Antichristian party, that they may say, 'The Lord God omnipotent reigneth.' And let us not be discouraged, for our prayers, though they be poor, and mean, and scattered, they may further the voice of thunderings; though our prayers be as the voice of many waters, confused, we may by them further this work, so as to hear more of the voice of our worthies that are assembled as thunderings, saying, 'The Lord God omnipotent reigneth.' 1 Sam. vii. 9, when Samuel did but offer a sucking lamb, there arose thunderings. If we come before the Lord, and it be but a sucking lamb that we are able to offer; if we come but to present ourselves only to testify on what side we are, there may come that voice of thunderings from our parliament, furthered by our voice, saying, 'The Lord God omnipotent reigneth.' How gladly would we hear this voice come from our nobles, and the king himself, and the great ones of the kingdom, to hear them powerfully commanding and speaking for the furtherance of the kingdom of Jesus Christ, and the setting it up. But to come more closely to the words. There are these two doctrinal conclusions that contain the scope of them:

Doct. 1. First, That though the kingdom of Christ may be darkened for a while, yet certainly Christ will reign in his church gloriously, at which the saints will sing halleluiah.

Doct. 2. Secondly, That the beginning of this glorious reign of Christ, the multitude of the people shall be the furtherers of it, and take special notice of it. It is but only the first that I do intend to speak of in way of a doctrinal conclusion. It is this.

Doct. Though Christ's kingdom be for a while darkened, Christ shall reign gloriously. That is implied. It is revealed to John as a great wonder, as a glorious thing. Why, did not Christ reign before? Yes, but not in that manner that now he is to reign. The kingdom of Christ hath been exceedingly darkened in the world; though it now begins to appear a little more brightly, it hath been exceedingly darkened. When he came in his own person, how did he appear to reign, and be the Lord God omnipotent? I mean outwardly he was a man of sorrows, one that was rather a worm than a man; as it is said of him, He was one in whom 'appeared no form and beauty for which he should be desired.' He was even bruised by his Father. He was in the form of a servant, yea, in the form of an evil servant, being made sin for us, and beaten like an evil servant, yea, made a curse for us, and that in the abstract. How did he reign? They made him a king in way of derision, put a reed into his hand instead of a sceptre, and bowed the knee in scorn, and called him the king of the Jews; and thus he reigned outwardly, and not otherwise, in his own person. And afterwards in the primitive times how did he appear to be Lord God, and to reign there, when the heathen emperors reigned over his subjects, and had their wills upon them? His subjects were but a company of poor, distressed, forlorn people, wandering up and down, persecuted, and destitute of all comforts. Afterwards, when God brought Constantine the Christian emperor and others to reign, the church enjoyed a little peace; this was but for a little time. In the 8th of the Revelation, it is said there was silence in heaven for half an hour, which is applied to the little time of respite that the church had in Constantine's time; for Licinius, who was joined with Constantine in the empire, presently fell off, and grew a persecutor. Then spread Arianism over all the world, that all the world seemed to be an Arian; so that he was

not acknowledged Lord God, and therefore not reigned. Then antichristianism spread itself, and he set up himself as Lord God, and he prescribed laws to the consciences of men, and Christ was cast out of his throne. Yea, to this day how little hath Christ reigned outwardly! The devil himself is a greater king, I mean in regard of multiplicity of subjects. Divide the world into thirty parts, and there are not above five of those that acknowledge Christ; and out of those five take them where antichrist reigns, and how little doth Christ reign! And among them, where Christ is acknowledged and antichrist rejected, how is his kingdom persecuted, and of the better sort! How is his kingdom slighted, and many forward professors and zealous ministers have hard thoughts of it! Yea, among those that set up his kingdom, in regard of their miscarriages, his kingdom is darkened; so that Christ hath but a little reign in the world. And it is a glorious thing spoken of to John, 'that Christ, Lord God omnipotent, reigneth.' What shall we say to these things, that Christ should be king of heaven and earth, and should appear so little in his reign as he hath done, and yet doth to this day! Let us stay a little here, and admire at the infinite depth and wisdom of God's counsels that are past finding out; what God should aim at and mean (if we may speak with holy reverence) to suffer these things, that his own Son, so infinitely dear unto him, should have his glory so darkened in the world as he hath. We may think of some reasons why God doth suffer this; but what his aim and intentions are in the depth of his counsels is infinitely beyond us.

Reason 1. It may be it is to be a stumbling-block to wicked and ungodly men in his just judgment, that they should see and not understand.

Reason 2. And it was upon this ground that God suffered his kingdom to be darkened hitherto, that antichrist might prevail, because of much glory that he is intended to bring out of the prevailing of antichrist in the world. Therefore in his providence he hath so permitted it, as that the kingdom of his Son for many years should be darkened. And, my brethren, if the kingdom of Christ had been kept in congregations, in that way that we and some other churches are in, it had been impossible that antichrist should have got head. But God in his providence, because he would permit antichrist to rise and to rule for a long time, and he hath many things to bring out the kingdom of antichrist to work for his glory, therefore God hath left this truth to be so dark, the setting up of Christ in his kingly office.

Reason 3. Thirdly, because God would exercise the faith and other graces of his Spirit in his children, that they might believe in and love Jesus Christ for his spiritual beauty, though there appears nothing but spiritual beauty, though no outward beauty, no outward kingdom doth appear, but he be as a spiritual king only. It was a great and a glorious work in those three wise men that came to Christ, that offered frankincense, and gold, and myrrh to Christ when he was in a cratch in a manger; and so for God's people now to believe in him, now to love, now to rejoice in him, to offer all to him, now his kingdom is darkened, now he doth appear so mean as he is, this is a glorious work of faith; and we should labour much to exercise this work of faith, in looking upon this spiritual beauty that is in Christ, and satisfying our souls in that, that so we may not be offended at the darkening of Christ's kingdom outwardly. And the less Christ doth reign outwardly in the world, the less glorious his kingdom doth appear outwardly, the more let us labour to bring our hearts under his spiritual reign; the more others say, We will not have this man reign over us, the more let our souls subject themselves to him, and say, Christ is our King, and let him reign for ever over us; yea, let us labour to sympathise with Jesus Christ in the darkening of his

glory and of his kingdom. Jesus Christ, though he [is] the glory of his Father, the brightness of his glory, the character and graven form or the image of his Father, yet is he contented to have his glory darkened. Who are we that we must have glory in this world and outward excellencies, when Christ is willing to be without them? Let us be willing to go, like the witnesses, clothed in sackcloth, till Christ comes to reign. There are white-shining garments prepared; but that time is not yet, though it will not be long. The bridegroom yet seems to be absent, and therefore it is fit for the spouse to go low and mean in the mourning weeds as a widow; the trimming of the bride in her outward glory may come hereafter, when Christ shall come in glory into the world.

Reason 4. And lastly, the kingdom of Christ is darkened for a while outwardly, and therefore it should teach us to bless God so much the more for that opportunity that we have of setting up Christ as king amongst us; for yet the voice is not heard much, that the Lord God omnipotent reigneth abroad in the world, though lately some noise we have heard; but, blessed be God, in our congregations amongst us we may hear that the Lord God omnipotent reigneth. It is through our wretched wickedness if his kingly power be not fully set up amongst us in all his ordinances. And that we should have an opportunity to set up his kingly power amongst us here, while it is so much opposed and so little known in the world, it is a great mercy. And let us take heed of abusing that opportunity we have for darkening the kingly power of Christ which we profess to set up, especially in these times, when there comes to be a voice, though confusedly, from the multitude, and some kind of voice of thunder from the great ones.

But though it be dark for a while, certainly he shall reign, and the voice will be glorious and distinct one day, saying, 'Halleluiah, the Lord God omnipotent reigneth.' He shall reign, first, personally; secondly, in his saints.

First, Personally. We will not fully determine of the manner of his personal reigning; but thus far we may see, there is a voice of great waters, though not distinct, but a probability in his person God and man. He shall reign upon the earth, here in this world, before that great and solemn day. There are divers scriptures that have somewhat of this in them. We cannot give the distinct voice of those scriptures; but many of God's saints, they do hear something, and when a thing grows nearer and nearer, God will reveal it more distinct: Zech. xii. 10, 'They shall look upon him whom they have pierced, and shall mourn for him as one mourneth for his only son.' It is usually understood either of a spiritual looking by the eye of faith, or beholding Christ at the day of judgment. But why should we take it for a spiritual looking, and looking at the day of judgment? That place doth not hold out; that is not the thing intended. They shall mourn every one apart. This is not like the setting forth of the mourning at the day of judgment. And take but this one rule, that all texts are to be understood literally, except they make against some other scriptures, or except the very coherence and dependence of the Scripture shews it otherwise, or it makes against the analogy of faith. Now there is nothing against this, but it may be so. A second scripture that seems to hold out somewhat is that in Mat. xxvi. 29, 'I will not henceforth drink of the fruit of the vine until that day when I drink it new with you in my Father's kingdom.' It is true this is likewise interpreted in a mystical sense, but there is no reason why we may not take it literally; not in the kingdom of his Father in heaven, but in that kingdom that he shall come in here to drink the fruit of the vine, to have communion with his saints in this world, 2 Thes. ii. 8. Antichrist shall be destroyed by the brightness of Christ's coming, the brightness of his personal

coming: and that place, Rev. xx., where it is said, 'The saints shall reign with him a thousand years,' which cannot be meant reigning with him in heaven. It is made as a proper peculiar benefit unto such as had refused antichrist's government, especially to the Christian church. It is likely divers of the prophets and patriarchs may come in, but especially it belongs to the Christian church. Now the reigning with Christ a thousand years is not meant reigning with him in heaven, for after these thousand years there shall be many enemies raised against the church. Gog and Magog shall gather themselves together. If it were meant of heaven, that could not be; and therefore it must be meant of Jesus Christ coming and reigning here gloriously for a thousand years. And although this may seem to be strange, yet heretofore it hath not been accounted so; it hath been a truth received in the primitive times. Justin Martyr, that lived presently after John, he spake of this as a thing that all Christians acknowledged; and likewise Lactantius hath such expressions in divers places of his seventh book, that there are glorious times coming, wherein shall be plenty and fruitfulness in the church; yet first Rome must be burnt, and Babylon first down, and brings the sybils, the heathen oracles, for it; and after a little time there shall be stirring up of enemies against them. Thus far they go. If they did not believe that Christ himself should come personally to reign, yet he shall with his saints reign in a glorious manner, and the church shall be so raised up in the world outwardly as to be above all the men of the world in outward glory.

And there are many scriptures full for that which we may be much more confident in, than we can be of the other. There is a time coming when there shall be this halleluiah in the church, 'The Lord God omnipotent reigneth,' as in Dan. vii. 17, 18; 'The four beasts are the four monarchies, and the last is the Roman monarchy, and that Babylon shall go down together; and immediately upon that, the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever,' at the 21st, 22d verses; ver. 27, 'And the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.' The kingdom under heaven is not the kingdom of the world to come. More apparent is that in the 12th of Daniel, which is ordinarily interpreted of the day of judgment; but surely this text doth not aim at the day of judgment principally, but at a time before. First, because many that sleep shall awake, not all, but many. Secondly, he says, that they that are wise shall shine as the brightness of the firmament; whereas the glory that shall be put upon the saints in heaven shall be as the sun. Though this glory be great, it is inferior to that which shall be. The third reason is, that Daniel must shut up these words, and seal up this book as a great secret. That there should be a resurrection at the last day, a reward of happiness to the righteous, and of misery to the wicked, is no great secret; but this that was revealed to Daniel was a great secret. But Daniel might say, if the book be shut up, How shall the truth come to be known? Many shall run to and fro, and take pains in finding it out, and at last this truth shall come to be found out, and knowledge shall be increased; and certainly it is the antichristian yoke that doth hide this truth. Men dare not whisper of any truth, but of such as are held in the church of Rome; but when there comes to be a liberty of churches, and that men may freely search into this truth, knowledge will be increased. The fourth reason is, because in the last verse there seems to be a promise even to Daniel, that he should have his share and part in this glory. Was it such a matter that Daniel in the resurrection should have his lot, and that he should stand up at the day of

judgment? No; but that he should have his lot in that resurrection was a great privilege. Again, for Christ's reigning with the saints, take two places in the Psalms: Ps. xlix. 14, 'The upright shall have dominion over them in the morning'; there is a time they shall have dominion, though now they have a night; a morning shall come that the upright shall have dominion; Ps. cxlix. 5, and so on, 'Let the saints be joyful in glory,' &c., and 'a two-edged sword in their hands,' to execute vengeance upon the heathen, and punishments upon the people, &c. What shall we make of these scriptures? Indeed, if we be put upon allegorical senses, we may put off any scripture; but if we take them literally, why should we not? And the promise that is made to them that overcome, Rev. xii., the latter end of it, 'He that overcometh, and keepeth my words, to him will I give power over the nations, and he shall rule them with a rod of iron; and as the vessels of a potter, they shall be broken to shivers;' what shall we make of this, except the saints shall reign, and there shall be a glorious reign of Christ with the saints? And so that place of the saints reigning and judging the world, some interpret it of the day of judgment, but these scriptures seem to have an apparency to be before; and therefore Christ is said to make them kings and priests unto God spiritually, though not every one properly kings over others, yet so as to have power and dominion in the world; and, therefore, where it is said in the gospel, that righteous men desired to see those things that you see, and did not, in the 10th of Luke it is said, 'Kings desired to see those things that you see, and have not seen them;' so that Christ shall reign together with his saints. And that there shall be such a reign of Christ, and this halleluiah, appears by many arguments, as take this one drawn from Scripture.

If there be many prophecies and promises in Scripture that are not yet fulfilled, and the fulfilling whereof will bring the church into a more glorious condition than ever it was yet in the world, then there is a glorious time a-coming. Now there are such scriptures, wherein are such glorious things promised to be fulfilled to the church as yet never were fulfilled; and that we know not what to make of, unless there be a truth in this: Isa. xxiv. 23, 'Then the moon shall be confounded, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem.' When was this, that there was such a reign of Christ in mount Zion, as that the moon was confounded, and the sun ashamed? Certainly this cannot be understood of their return from their captivity, for the people of the Jews were under contempt after their deliverance from captivity, and came not to such a glory as this, and were under a kind of captivity, and met with such oppositions, that they were as long building the temple as they were in captivity, seventy years.

Obj. But some that were in captivity saw both the first and the second temple; how could this be, if it were so long?

Ans. The foundation they might see, but not see it finished. And in Ahasuerus's time they were in captivity, as that, had not God wrought mightily, they had all been cut off by a wicked Haman. Therefore they were not so glorious: Isa. xxxiii. 20, 'Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down.' This text neither hath not been fulfilled hitherto, but must remain: Isa. liv. 11, 'O thou afflicted, tossed with tempests, and not comforted! behold, I will lay thy stones with fair colours, and thy foundations with sapphires,' &c. When antichrist shall fall down, and the Jews called, and this halleluiah sung, 'The Lord God omnipotent reigneth,' then this promise may be made good, Isa. lx. If you read the

whole chapter, there are glorious things spoken of the reign of the church; but there have never been such glorious times since those prophecies, and therefore these we are to expect to be fulfilled. That place of Ezekiel, of the dry bones receiving flesh and life, is apparent to be the Jews' coming, and God's joining two sticks together, making Judah and Ephraim to be one; and therefore glorious things are to be expected immediately after the fall of antichrist; and if you may speak of the fall of antichrist as done, you may speak of those promises as done. So in Rev. xxi. xxii., there is a description of the glorious estate of the church, which ordinarily is applied to the glory of heaven; but there is a mistake in applying these things to the glory that is in heaven, and not to think of the glory that shall appear on earth before. It is said that John saw the new Jerusalem come down from heaven. If it had been the glory of heaven, more like heaven should have been opened, and he raised up to it. Again, John here says, that 'the foundations of the walls had twelve stones, and in them the names of the twelve apostles.' That the foundations of heaven should have the names of the twelve apostles is not like; for Abraham, Isaac, and Jacob, the patriarchs and prophets, shall be there as well as the apostles; and why should it not have the names of the patriarchs and prophets as well as the apostles? And if you read the Revelations, you shall find that the kings and princes came to give in their glory to the church. Now that the kings and princes should come in to make heaven glorious, there is no likelihood in that. Thus there are these prophecies to be fulfilled, and these promises to be accomplished, and therefore a time for the Lord God with the saints to reign gloriously. And why should we think it much? Let us but consider the great designs that God hath in honouring of his saints in the world, and we have no cause to think much of such a truth as this; for hereafter in heaven Christ will be honoured before his saints. But how will Christ be honoured before all the world? You will say, at the day of judgment. But only at that time so long as the wicked shall stand for their sentence. Do we think there shall be no further time for Christ and his saints to be honoured but just then? God intends to honour Christ and his saints before all the world. Christ hath purchased a glorious condition by humbling himself so low to the death of the cross, and therefore was promised the heathen for his inheritance, and the uttermost parts of the earth for his possession; and this must be given in due time, and God is pleased to raise the hearts of his people to expect it. And those that are most humble, most godly, most gracious, most spiritual, searching into the Scriptures, have their hearts most raised in expectation of this. And it is not like that that work of the Spirit of theirs shall be in vain; but God is beginning to clear it up more and more. God is beginning to stir in the world, and to do great things in the world, the issue whereof (I hope) will come to that we speak of.

Quest. But what shall be the glorious condition of the church when the Lord God omnipotent reigneth, for which the saints shall sing this glorious halleluiah? Tell us something of this good land.

Ans. In the general, I answer, it is the resurrection from the dead, as the apostle speaks, Rom. xi., concerning the calling of the Jews. But for particulars, 'Glorious things are spoken of thee, O thou city of God.'

The first thing wherein the happiness of the church consists, is this: that it shall be delivered from all the enemies of it, and from all molesting troubles, and so be in a most blessed safety and security. The God of peace shall tread down Satan shortly, and all that are of Satan. Christ is described in this Rev. xix. with his garment dyed in blood, when he doth appear to come and take the kingdom; and he appeared with 'many crowns' on his head,

that notes his many victories; 'and his name was King of kings, and Lord of lords.' And the saints appeared triumphing with him, clothed with white linen, and set upon white horses. Is that a clothing for soldiers? Yes; for the army of Christ, that rather comes to triumph than for to fight. Christ fighteth and vanquisheth all his enemies, and they come triumphing in white. All tears shall be wiped away from the church, Isa. xxv. 8, Rev. xxi. 4. 'There shall be no briar nor thorn,' Ezek. xxviii. 24, 'among the people of God.' Ezekiel did once live among briars and thorns, but there shall be no pricking thorn left. And this city, that is described in the Revelation, shall have the gates always open, in regard of the security that is there; no danger at all of any enemy.

Secondly, There shall be a wonderful confluence of people to this church; both Jew and Gentile shall join together to flow to the beautifulness of the Lord. Dan. ii. ver. 35, Christ is compared to the stone that shall break the image, and shall become a mountain, and fill the whole heaven. Isa. lx., 'They shall come as doves to the windows.' And when John came to measure the city, the church, it was a great and mighty city.

Thirdly, Because where there is much confluence, there useth to be a contraction of much filthiness; therefore, in the third place, it shall be most pure, a pure church; yea, in great part, if not altogether. Nay, we may almost affirm, altogether to be delivered from hypocrites. 'Without there shall be dogs, and whosoever shall work or make a lie.' Not without, in hell; but without the church. Hypocrites shall be discovered and cast out from the church, though many get into the church now; then the righteous nation shall enter in. In the 44th of Ezekiel, ver. 9, there is a description of the church under the gospel; and he shews that none uncircumcised in heart shall enter in there. But the fulfilling of the prophecies of those chapters, in the latter end of Ezekiel, will not be till this time, and then no uncircumcised in heart shall enter: Rev. xxi. 27, 'There shall in nowise enter into it any thing that defileth,' &c. There are two negatives in the original, they shall not, they shall not enter. As Christ says, 'Whosoever comes to me, I will in nowise cast out;' I will not, I will not cast out. 'Blessed are they that are called to the supper of the Lamb.' Before, many were called, and few chosen; but now all that are called are chosen, and none that are made partakers of the first resurrection shall die the second death. It is a most pure church, and therefore is described, the walls to be precious stones, the city to be as clear as glass, and the pavement to be pure gold.

Fourthly, There shall be abundance of glorious prophecies fulfilled, and glorious promises accomplished. When you read the prophets, you have prophecies of many glorious things; and the knowledge of this truth will help you to understand those prophecies. Rev. ii., it is said there was a book sealed shewed unto John, and none could open the book but the Lamb. The book of the prophecies is a sealed book, and especially the book of the prophecies of the Revelations. But when the Lamb, Christ, shall come to reign, this shall be opened to us. And therefore it is said, the holy apostles and prophets should rejoice at the destruction of antichrist, because the prophets should be so clearly opened and understood by the people of God: Rev. xxii. 6, 'These sayings are faithful and true; and the Lord God of the holy prophets sent his angel, to shew unto his servants the things which must shortly be done.' Why the *Lord God of the holy prophets?* That Lord God that did intend to make the holy prophets clear and evident. Says the woman of Samaria, 'When the Messiah comes, he shall teach us all things.' We may well say it of the coming of Christ, Here the meaning of abundance of prophecies and promises, that we know not what to make

of, shall be clear before us. Christ is called the Word of God, and is said to be faithful and true, because he will discover the truth and faithfulness of the promises. And this will be a glorious time, when the prophecies shall be opened, and the promises come to be fulfilled.

Fifthly, Abundance of hidden mysteries of godliness will be cleared then, that now are exceeding dark, Rev. iv. John did but see a door opened in heaven; but afterwards, Rev. xix., he saw heaven opened, noting the clear revelation of truth that shall be then. And, Rev. xi. 19, 'There was seen the ark of the testament': whereas the ark stood before, in the holy of holies, that was shut up, that none was to come into it but the high priest. But now it is opened to all. In the ark where the secrets, a type of the secrets that shall be opened at this time, that were shut up before, glorious truths shall be revealed, and above all the mystery of the gospel, and the righteousness of faith shall be discovered. Before, what a little of the mystery of the gospel and the righteousness of faith was discovered! but this will grow brighter and brighter till that time, which is the great design of God for his glory to all eternity.

Sixthly, The gifts of the saints shall be abundantly raised. He that is weak shall be as David, and he that is strong as the angel of the Lord, Zech. xii. 8; and then shall be accomplished that promise, that God 'will pour his Spirit on them; and their young men shall see visions, and their old men shall dream dreams.' It was fulfilled in part upon the apostles, but the full is not till that time knowledge shall be increased.

Seventhly, The graces of the saints shall be wonderfully enlarged, even in a manner glorified; though not so full as afterwards in the highest heaven, but mightily raised. The saints shall be all clothed in white linen, which is the righteousness of the saints; that is, the righteousness they have by Christ, whereby they shall be righteous before God, and holy before men. Holiness shall be written upon their pots, and upon their bridles: upon everything their graces shall shine forth exceedingly to the glory of God. John saw a vision of the bride coming down from heaven, with a heavenly glory, fit to meet Christ her bridegroom, to stand in his presence, and serve him day and night.

Yea, further, religion shall be honoured, and no more be a disgrace. God hath promised to his church that he will wipe away their reproaches for ever. The people of God have been and are a despised people; but their reproach shall be for ever taken away, and they shall not be ashamed of religion: for it shall be glorified before the sons of men. Therefore it is said, Rev. xiv., 'They shall have the name of God upon their foreheads, openly to profess religion; a time shall come when ten men shall take hold on the skirt of a Jew, and say, We will go with thee;' Cant. viii. 1, 'I will kiss thee, yet should I not be despised.' She would embrace Christ publicly, and should not be despised. It shall be so honourable, as none shall be able to despise it. There are notable texts of Scripture to shew the great honour that shall be in the ways of religion: Isa. xlix. 23, 'Kings shall be thy nursing fathers, and queens thy nursing mothers, they shall bow down to thee, and lick up the dust of thy feet.' What a high expression this is for the honour of godliness! So in Isa. lx. are a great many of notable expressions: verse 13, 'I will make the place of my feet glorious;' that is, the church. There was a time whenas the feet of Christ were as burning brass, to shew the suffering condition of the church. But now the feet of Christ, that is, the church, shall be made glorious, ver. 14. You have two notable scriptures for this in the prophecy of Zechariah. The first in the 4th of Zechariah, 16, 'They shall be as the stone of a crown lifted up.' They are now trampled

upon as the stones of the street; but they shall be as the stones of a crown; and not only so, but as the stones of a crown lifted up. The second place is in Zech. xii. 5, 'The governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.' We know that now in many places the governors of Judah, the great ones of the country, their spirits have been set against the saints of God. We know what reproachful names they have put upon them, and how they have discountenanced them. Though the governors of Judah have counted them factious, and schismatics, and puritans, there is a time coming, when the governors of Judah shall be convinced of the excellency of God's people; so convinced as to say in their hearts, that the inhabitants of Jerusalem, that is, the saints of God gathered together in a church, are the best commonwealths men: not seditious men, not factious, not disturbers of the state; but they are our strength in the Lord of hosts, they are the strength of a kingdom, and shall be countenanced by them as the strength of a kingdom, as those that will be most useful in a kingdom. This will be a blessed time, whenas wicked men and wickedness shall be despised, and godliness as honourable as ever it was contemptible: this shall be when the Lord God omnipotent reigneth in his church. And through God's mercy we see light peeping out this way, that the governors of Judah are saying, 'The inhabitants of Jerusalem shall be our strength.' Religion shall be honoured in the world one day, and not only at the day of judgment, but here.

In the ninth place, the presence of Jesus Christ and of God shall be exceeding glorious in the church; then 'the name of it shall be called JEHOVAH-SHAMMAH, the Lord is there.' They shall follow the Lamb wheresoever he goeth: they shall see the King in his beauty and glory. And such a presence of Christ will be there, as it is questionable whether there shall be need of ordinances, at least in that way that now there is. And therefore some interpret that place so: 'They shall be all taught of God, and shall not need to teach one another.' And so that place, 2 Peter i. 19, 'We have also a more sure word of promise, whereunto ye do well that ye take heed until the day dawn, and the day-star arise in your hearts.' Now the morning-star the Holy Ghost applies to them, Rev. ii. 28, that is such a glorious presence of Christ, as shall so instruct them, as if they had not need to take heed to the word of prophecy. And in Rev. xxi., 'They shall need no temple, nor sun, nor moon; for the Lamb is the temple and the light thereof;' the presence of Christ shall be there, and supply all kind of ordinances. And Rev. vii., Christ says, he will 'lead them to the fountain of living waters.' All the ordinances here are but the streams and conduits; then they shall be led to the fountain. Though we dare not affirm that there shall be no ordinances, yet is there some probability at least thus far in comparison; there shall be such a presence of Christ there, as there shall not be that need of ordinances.

In the tenth place, there shall be the addition of martyrs, and many of the worthies of God that have lived in former times shall rise again. If you read Rev. vii. and Rev. xxi., you cannot but be convinced of this, that those that have suffered martyrdom under antichrist shall have the glory of that time; and Daniel shall come up and stand in his lot; and as he, so many of the worthies of God in former times; and this shall add to the glory of that time.

The eleventh is this: There shall be most blessed union of all the churches of the world. The envy of Ephraim and of Judah shall be taken away: Isa. xi., 'There shall be one king, and one name;' Zech. xiv. 9, we all profess one Lord, but give him divers names; but then there shall be one Lord,

and his name one; Zeph. iii. 9, 'They shall serve the Lord with one consent;' with one shoulder, it is in the original. And if you read that chapter, you may see what reference it hath to a more glorious time than the returning of the Jews from the captivity. Dissensions in any one congregation are evil; and for one church to dissent from another is a grievous evil. Blessed will the time be when all dissensions shall be taken away, and when there shall be a perfect union of all, and not any distinction of Calvinists or Lutherans, or the like: but all shall come and serve God, and be called by one name.

The twelfth is the resurrection of the creatures of the world; and so in that regard there shall be abundance of outward glory and prosperity. That place in the 8th of the Romans: 'The creature groans under the burden that it is in, that it may be delivered into the adoption of the sons of God;' when the fulness of the glory of the adoption of the sons of God shall come, the creatures shall be delivered to them. The whole world is purchased by Christ, and purchased for the saints, that is Christ's aim. 'All is yours' (says the apostle), 'the whole world;' and therefore, Rev. xxi. 7, it is said, 'The saints shall inherit all things.' You see that the saints have but little now in the world; now they are the poorest and the meanest of all; but then when the adoption of the sons of God shall come in the fulness of it, the world shall be theirs; for the world is purchased for them by Jesus Christ. Not only heaven shall be your kingdom, but this world bodily. And so that place, 2 Peter iii. 10, where it is said, 'The heavens shall pass away with a great noise, and the elements shall melt with fervent heat,' the apostle speaks as if it were the day of judgment. But there is one passage whereby we may gather that the apostle only means a mighty change that shall be before the day of judgment: verse 13, 'We according to his promise look for new heavens and new earth.' Where hath God promised a new heaven and a new earth? I know no place in Scripture that I can refer this place unto but Isa. lxv. 15, which is apparent to be meant of the church. Now the apostle speaks of these times when there shall be a mighty change in the world: then shall be fulfilled that promise, 'There shall be new heavens and a new earth.' We can find no such promise but in Isaiah, and that is meant of the church, and therefore it is probable the apostle means that Lactantius says, When the thousand years come, the world shall bring forth fruit alone, and the rock shall distil dew, and no creature shall live upon prey; the dog shall not hunt, the child shall not be afraid of the serpent: making the place of Isaiah, which we understand metaphorically, to be understood literally, of the wolf and the lambs living together, and the child playing upon the hole of the cockatrice.

And all the prayers that ever we put up for the church will be answered, and the blessing of all will come upon the churches. Here we have some degree of blessing: but the blessing of all the prayers of the prophets and apostles will come upon it. In Isaiah, they were to cry to God, and give him no rest, till he made Jerusalem the praise of the whole world; that is, till God did bring this time, and Jerusalem hath not been so lifted up. All these prayers that have not given God rest all this while shall be answered, and Jerusalem shall be advanced.

Lastly, Those glorious titles that the church of God hath in the Old Testament will be made up to the full; and that is a resultance from all the former. There are many glorious titles of the church of God in the Old Testament. Now, the estate of the church in the Old Testament was but typical, typifying the estate of the gospel. I shall name some of them, and when those come to be fulfilled it will be glorious: first, 'the Lord's portion,'

Deut. xxxii. 9; secondly, his 'pleasant portion,' Jer. xii. 10; thirdly, his 'inheritance,' Isa. xix. 25. All people are the work of his hands, but his church is his inheritance. Fourthly, the 'dearly beloved of his soul,' Jer. xii. 7; fifthly, 'God's treasure,' and 'peculiar treasure,' Exod. xix. 5; sixthly, his 'glory,' Isa. xlvi. 13; seventhly, 'the house of God's glory,' Isa. lx. 7; eighthly, 'a crown uf glory,' Isa. lxii. 3; ninthly, 'a royal diadem,' in the same place; tenthly, 'the glory of God,' Jer. iii. 17. Again, 'the throne of his glory,' Jer. xiv. 21. Again, 'the ornament of God,' and 'the beauty of his ornament,' Ezek. vii. 21. Again, 'the beauty of his ornament in majesty,' in the same place. Now, to have all this made up to the full, to shew that these are no high expressions, but rather come short of what will be, it must be a glorious condition.

But you will say, Are these things true?

To that we answer: For the truth of them, I will go no further than this chapter, verse 9, 'These are the true sayings of God.' It is a very strange phrase; if they be the sayings of God, they must needs be true. Were it not enough to say they were the sayings of God, or true sayings? No, they are the true sayings of God. And in the original it is not only the true sayings of God, but the true sayings of that God that is true; therefore they are certain.

Quest. But how can they be?

Ans. Zech. viii. 9, 'If it be marvellous in your eyes, should it also be marvellous in my eyes? saith the Lord of hosts.' They are marvellous in your eyes, but they are not so in mine. It is God omnipotent that shall do these things, by that power 'whereby he is able to subdue all things unto himself.' Mountains shall be made plain, and he shall come skipping over mountains, and over difficulties; nothing shall hinder him. And why should you think it strange that these things should be, though they be great? God hath done already as great things as these. Certainly Christians that shall acknowledge the great and never-sufficiently admired and adored work of God in the hypostatical union of the natures, that God should be man, should never ask this question, how these things should be, or to think that any object propounded for our faith is too difficult.

Quest. But when shall these things be?

Ans. Truly, brethren, we hope it is not long before they shall be; and the nearer the time comes the more clearly these things shall be revealed. And because they begin to be revealed so much as they do now, we have cause to hope the time is at hand. In Daniel xii., God bids Daniel seal his book until the time come, as if then it should be opened. Doth God begin to open this book? Know that the time is at hand. John was bidden not to seal the book, because the time was at hand. The nearness of the time at hand discovers the book; and the nearer the time, the more it is discovered. No place in Scripture gives us so much light to know when this shall be as Dan. xii. 11, 'And from the time that the daily sacrifices shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.' What is the meaning of this? The light that I have from this, I acknowledge to be from that worthy instrument of God Mr Brightman. A day is usually taken for a year, and so many days as were set, so many years it should be. All the question is about the beginning of the time. This abomination of desolation was in Julian's time, in 360, because then Julian would set up the temple again, that was destroyed, in despite of the Christians, and would set up the Jewish religion again. That was the abomination of desolation, says he, and the whole Jewish religion was not consumed till that time. Now, reckon so

many years according to the number of the days, it comes to 1650, and it is now 1641, and that place for the abomination of desolation is like to be it as any that can be named. But it is said, 'Blessed is he that comes to another number:' 1335 days,' that is, 45 years more added; that is, says he, in 1650, they shall begin; but it shall be 45 years before it comes to full head, and blessed is he that comes to this day. And he hath hit right in other things, as never the like, in making Sardis to be the church of Germany, and foretold from thence how things would fall out, and we see now are. Now, we have also a voice from the multitude, as from the waters, and it begins to come from the thunderings.

Seeing these things shall be, what manner of persons ought we to be? That is the work I intended to have done, to have shewed you the duties these things call for at our hands. If God hath such an intention to glorify his church, and that in this world, oh, let every one say to his own heart, What manner of persons ought we to be! And especially, what manner of persons ought ye to be, because you are beginning this despised work, gathering a church together, which way God will honour. Certainly, the communion of saints and independency of congregations God will honour.

And this work is a foundation of abundance of glory that God shall have, and will continue till the coming of Christ. And blessed are they that are now content to keep the word of God's patience. And do you keep the word of God's patience, though you suffer for it, as you now do. And wait, the text says, those that testify against antichrist and antichristianism, and keep the word of God's patience, God will keep them in the hour of temptation, he will make them a pillar in his house, and they shall never go out; God will open their door, so as none shall shut it till the coming of Christ; and he will write upon them the name of the new Jerusalem. Therefore keep the word of God's patience, now you have an opportunity in your hands for furthering this great work. Take heed that you lose not this opportunity; certainly, if there should fall out any just cause amongst you of scandal in regard of divisions, or any other way, you may do more hurt to hinder this glorious work than all the persecutors could do. For you will persuade the consciences of men that this is not a way of Christ. Persecutors cannot do so. So that the governors of Judah will not say, Our strength is in the inhabitants of Jerusalem, and all that profess themselves to be the people of Jerusalem.

THE WORLD TO COME; OR, THE KINGDOM OF CHRIST ASSERTED.

THE WORLD TO COME; OR, THE KINGDOM OF CHRIST ASSERTED.

IN TWO EXPOSITORY LECTURES.

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet.—EPH. I. 21, 22.

THESE words set forth and proclaim the supremacy of our Lord and Saviour Jesus Christ over all persons, by what names or titles soever distinguished or dignified in all God's dominions, belonging either to this world or that which is to come. I shewed you before what it was for Christ to sit at God's right hand, as also how it was amplified by the sublimity of the condition, and by the quality of the persons over whom Jesus Christ is set. By principalities, might, and dominions, he would include all sorts whatsoever, as angels, good and bad, and so magistrates. Now I am to speak of the extent of Christ's dominion, and that is in this world, and in the world to come. The great thing to be opened is, what is meant by the world to come. There are three interpretations given of the words.

Sense 1. First, It is taken for heaven and earth, this state of the world on earth, and that state of the world in heaven, which are two worlds; only here will be a question, why heaven should be called a world to come, when it is extant now as well as the earth, which is called the present world. To which it may be answered, that though heaven be a world now that is extant, yet to us poor creatures here below it is a world to come; though it was created at the same time this lower world was. It is comfort to saints that they have a world to come; for wicked men come in for the greatest share in this, therefore called men of this world; let them take it, it is their world. Saints have a world to come, Luke xviii. 13. But this doth not seem to be that which the apostle aims at here.

Sense 2. Secondly, This phrase may note the duration of Christ's kingdom, that it is everlasting; for so in Scripture it is used to express 'eternity,' Mat. xii. 32. And therefore Isa. ix. 6, which we translate, 'the eternal Father,' the Septuagint reads, 'the Father of the world to come;' and so Christ's kingdom is said to be 'for ever and ever;' that is, not for *one ever*, but for *all evers*. The apostle in Heb. x. 12 saith, that Christ, after he had offered one sacrifice for sin, 'for ever sat down at the right hand of God.' Now that

word *for ever* doth not relate to Christ's sitting at God's right hand, but rather to the sacrifice he offered, who *for ever* by one sacrifice took away sin; for it may be said that there are not principalities and powers for ever, that Christ may sit for ever at God's right hand. When this world ends, there will be an end of all principalities and powers: 1 Cor. xv. 24, 'Then cometh the end, when he shall deliver up the kingdom to the Father, and shall put down all rule,' &c. Take notice in what sense Christ hath a kingdom, and sits at God's right hand for ever, and in what sense he is said to give up this kingdom to the Father. I would clear it by two distinctions.

Distinction 1. First, There is a natural kingdom due to Jesus Christ as he is in the Godhead, and a natural inheritance due to him, being man, as he is joined to the Godhead. For so he inherits the privileges of that second person, which is this natural kingdom, which he obtained, and which was due to him by inheritance: Heb. i. 8, 'To the Son he said, Thy throne, O God, is for ever and ever.' He speaks of his natural inheritance, though the right be involved in him as he is God, and so he is joined in commission for ever as God and man with the Father; and so in respect of this natural dominion of his, all things are said to be made 'by him and for him,' Col. i. 16. Now this natural right that Jesus Christ hath remains for ever, and accordingly many of those privileges which are to be understood by his sitting at the right hand of God, they likewise must remain for ever.

As, first, a fulness of joy: 'At thy right hand is fulness of joy.' Jesus Christ doth enjoy a fulness of joy immediately by God himself.

Secondly, All that personal honour and those glorious abilities which he was filled and crowned with, when he went first to heaven, Heb. ii. 9, all these shall remain to eternity. And they are naturally due to Christ, though they were bestowed on him then when he came to heaven; he is thus in commission with his Father, so far as natural rule goes, though in that respect less than the Father.

2. The second part of this distinction is, that there is a dispensatory kingdom that Christ hath; and that is, as he is considered as mediator between God and his church, which kingdom is given to him. It is not by nature due to him, but as he was the Son of God, he was chosen out to exercise that power which in this kingdom is held forth; and this is pointed out by his sitting at God's right hand, which God gave him as the reward of his obedience: John v. 22, 23, 'The Father judgeth no man, but hath committed all judgment to the Son.' It is committed to Christ; he is that Lord that God hath set up to do all his business for him visibly and apparently; and this kingdom is in a special manner appropriated to Christ; it is so Christ's, as it is not the Father's, in a more eminent manner: 'The Father judgeth no man.' To appropriate a work to one person rather than another, is an act of God's wisdom; hence it is that Christ hath his work for a time, and afterwards gives it up to another. Till the day of judgment be over, Jesus Christ hath the government of the kingdom, and shall reign; but after the day of judgment, the kingdom is to be given up to the Father. And the reasons why God hath appointed a time of reigning to Christ,

First, Is to draw all men's thoughts to him; that is, that all men might honour the Son as they honour the Father, John v. 22. As for every work there is a season, so likewise for every person, wherein they shall in a special manner be more glorious.

Secondly, This was a reward exceeding due to Jesus Christ, that he should have a kingdom appropriated to him for a season, that all judgment should be committed to him, and he should draw all men's eyes to him in a more immediate manner, because he veiled himself in obedience to his Father;

therefore the Father, to recompense him, he will not appear himself so much in the government; saith he, Let my Son take it, I will commit all judgment to him. And see the equity of this: because God will put all things under the feet of Christ, therefore will he again give up all things to God, and be subject himself to him as God-man, 1 Cor. xv. 28. Though Jesus Christ hath this kingdom, and means to conquer all his enemies, before he gives it up, yet when he is in the height of his dominion, when he is in his full triumph, and hath cleared all the world's accounts, then will he give up the kingdom to the Father; which may teach us, when we are highest, and most assisted and raised, to fall down and give glory to the Lord. So Jesus will do when he hath all enemies under his feet, and judged and pronounced sentence upon all; then will he set up his Father, deliver up the kingdom unto him, and he shall become all in all. This will be the last and great solemnity of all.

This is the first distinction, his natural kingdom which is due to him as man joined to God, that remains for ever; but there is something of his mediatory kingdom to be given up.

Distinction 2. The second distinction is this: This mediator's kingdom it receives a double consideration.

First, Consider Christ as a mediator for the church, and so consider him as under imperfection, sin, or misery, or any other want, till they shall be complete; or

Secondly, Consider him as he is head to the church, made complete and perfected in all parts and degrees. That I may explain myself: you may call to mind that when I opened the third and fourth verses, compared with the seventh verse, I told you that in election there were two great designs or contrivements: the one was more principal, and chief, which I called God's decree of the end, what God's design was to make us; and there it was that God chose us in Christ as a head unto absolute glory, which with Christ and in Christ we shall have for ever in the highest heavens.

Secondly, God designed the way unto this end, and so God was pleased, that he might set off the glory of that perfect state the more; therefore he lets us fall into sin and misery, and suffers our bodies and souls to be separated before we shall come to that end which God hath designed us to. To enjoy this Canaan, we must go through a wilderness to it. Now, answerable to this double design of God, Jesus Christ hath a double relation to his church: the one as a head simply considered, and so were chosen in him to that perfect state unto which God hath designed us; secondly, Christ hath the relation of a redeemer and mediator for us, that as we are fallen into sin, and misery, and distress, so he might redeem us and help us. Now while the church is in an imperfect state, and hath not all its members, nor they out of all danger neither; though they be in no real danger, yet they are to give an account of their actions, and there is a final sentence to be passed upon them; and in that sense there may be said to be forgiveness of sin in the world to come, and therefore Paul prays for one, that he may find mercy at that day. Now, while there is any such thing as guilt, or the appearance of it, or any imperfection, and till that final sentence be passed, so long is Jesus Christ a mediator for us, and so God hath 'given him all power in heaven and earth, to give eternal life to them that believe.' Now, so long as Jesus Christ rules in a way of conflict, and as a conqueror is destroying sin and death, and all enmity, also raising soul and body and bringing them together, in this sense the Scripture speaks of his sitting at the right hand of God; but when once the final sentence is passed, then this work of the mediator, his reigning as to destroy enemies and such like, is over, and then

Jesus Christ will present us to his Father: 'Lo, here I am, and the children which thou hast given me;' we are now as thou didst look upon us in thy primitive thoughts in election. So he stands in relation to them as a head; there we are considered as perfect, and the mediator's office is laid down, and God becomes all in all both to Christ and us. I would add a third thing to this, and that is, how Christ is a king, and sits at the right hand of God for ever. When Jesus Christ hath given up this kingdom of his redeemership unto the Father, yet then he shall sit down for ever with this honour, that it was he that did exercise this office, so that there is not a soul lost, nor a sin unsatisfied for, nor any enemies unsubdued. It is true, he is not a general in war any longer, but he shall have this honour, that he did all these exploits, brought all these rebels in; so that in deed, and in truth, Jesus Christ shall reign more gloriously with the Father after that time of judgment is over, than ever he did before; now he shall reign triumphantly, whereas before he reigned as one in conflict and conquest. Jesus Christ himself will say, that he never was king so much as he shall be now; Jesus Christ shall ever have the glory of it, that he was that great and glorious dictator, that he subdued all enemies, and delivered up the kingdom peaceably to his Father, and in some sense set the crown upon his Father's head, who was, as it were, in some sense put out of his rule in the world by Satan and wicked men, that did what they list; and the saints they lie under sin and misery, and Christ he subdues all these enemies, and presents all these souls to the Father with a peaceable rule and government; and this he enjoys with the Father for all eternity. Now whereas it is said, 'Of his kingdom shall be no end,' the meaning is, it shall not be destroyed for ever. It is a kingdom that gives way to no kingdom, it shall still be continued though he himself give it up to the Father, and become visibly and apparently more subject than he was before; not in respect of his Godhead, for so he is never subject; nor in respect of his manhood, for so he is always subject; but then Christ shall acknowledge the Father to be the author of his kingdom, and that he gave him power, and honour, and glory, and then shall he resign up his crown to his Father again from whom he had it. So much for the second sense of the words.

Sense 3. Now I will add a third interpretation of these words, 'not only in this world, but in the world to come;' but not to exclude the other two I named before, but it shall rather take them in; and that which I shall say is this: that between the state of this world as now it is, and the state of things after the day of judgment, when God shall be all in all, there is a world to come, which is of purpose, and in a more special manner appointed for Jesus Christ to be king in, and wherein he shall more eminently reign.

God hath appointed a special world on purpose for Jesus Christ, which in Scripture is called a world to come, and Christ's world. That as this world was ordained for the first Adam, and given to the sons of men, so there is a world to come for the second Adam, even as that time *after* the day of judgment is more eminently for God, when he shall be all in all. So there is a world to come, which is made for Jesus Christ, and which the angels have nothing to do withal, for it is not subjected unto them, as this world now is: Heb. ii. 5–8, 'Unto angels hath he not put into subjection the world to come, whereof we speak, but one in a certain place testifieth, saying, What is man, that thou art mindful of him?' &c. 'Thou madest him lower than the angels, thou crownedst him with glory and honour,' &c. 'And hath put all things in subjection under his feet: but (saith he) we see not yet all things put under him, but we see Jesus Christ, who was made lower than the angels, crowned with glory and honour,' &c.

We see plainly that he speaks there of Jesus Christ, as he doth here in the text. And what he here in the Ephesians calls 'sitting at God's right hand,' there he expresseth it to be his 'crowning with glory and honour.' And then, likewise, for that passage, of all things being under the feet of Christ, which is spoken of here in the Ephesians, the apostle quotes out of Psalm viii. 6, which speaks of Christ's dominion; and that sentence is nowhere found in the Old Testament but only there, and quoted likewise in 1 Cor. xv. 27, all which places relates to Christ. Then, again, he calls it a *world to come*, in Heb. ii., that is ordained for this man, and he doth the like here in the text: therefore, these places compared together, we see how they agree: 1 Cor. xv. 25, he saith, Christ must reign 'till he hath put all things under his feet,' which he quotes out of Psalm cx. 1. So that these places before named, they are all parallel places with the text; and there is another place parallel with it, 2 Peter iii. 7 compared with verse 13: 'The heavens and earth which are now, by the same word are kept in store, and reserved to fire against the day of judgment.' And at the 13th verse, in opposition to the heavens and earth which are now, he saith, 'We, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness;' that is, we look for a world to come, wherein righteousness dwells. And that these places hold forth the same thing, appears by this, that when he had alleged there was to be a new heaven and a new earth, that is, a world to come, at the 15th verse he quotes Paul, that he had written to them of these things, and that was in his epistle to the Hebrews. For it is the best argument to prove that Paul wrote the epistle to the Hebrews. He hath written to you, saith he, of this new world, and that was in Hebrews ii.; there he wrote of this new world. So likewise, 'unto this give all the prophets witness,' in Acts iii. And therefore I am not ashamed to give witness to it too. Rev. v. 10, when they saw Christ once take the book, and was installed king, what do their thoughts presently run out to? It is to the world to come. 'He hath made us kings and priests, and we shall reign on earth.' To be sure at the day of judgment they shall, which shall certainly be a long day, when all the accounts in the world shall be certainly ripped up, and the world shall be new hung against the approach of their new king, and the glory of the creatures then will put down the glory of this old world. We see then how this place to the Ephesians, and that in Heb. ii., how parallel they are. Now I would have you consider likewise the scope of the 8th Psalm, as the apostle brings it to prove this new world. And, indeed, any one that reads that psalm would think the psalmist doth but set out old Adam in his kingdom in paradise, who was made in his nature a little lower than the angels. One would think that were all the meaning, and that the apostle applies it to Christ only by way of allusion: but the truth is, the apostle brings it to prove and to convince these Hebrews, that that psalm was meant of the Messiah whom they expected: saith he, 'One in a certain place hath testified.' He brings it as an express proof and testimony that it was meant of Christ, and was not an illusion only. Now the scope is this, as you read in Rom. v. 13, that Adam was a type of him that was to come, namely, Christ. So in Psalm viii., you read there Adam's world is the type of a world to come. The first Adam had his world where there were sheep, and oxen, and fowls of the air. Now, whereas it is said in the psalm, that all things were under his feet, it is not meant of man in innocency, but of the Messiah, Christ and his world, which is made of purpose for him, as the other world was for Adam. That it was not meant of man in innocency properly and principally, appears,

First, Because it is said, 'Out of the mouths of babes and sucklings hast

thou ordained strength.' There was no babes and sucklings in Adam's time; he fell before there was any.

Secondly, It is said, was 'to still the enemy and avenger.' But the devil was not stilled by Adam, he overcame him ; therefore it must be meant of another that should still this enemy : 'How excellent' saith the psalmist, 'is thy name in all the earth,' speaking of this world. Adam he had a paradise, but he never propagated God's name in all the earth, much less did he sound it in the heavens.

Again, Adam, though man, yet he was not the son of man, but called the son of God, he came not of a man.

Again, take the argument the apostle useth ; saith he, this must have all subject to him, all but God ; he must have angels subject to him, for 'he hath put all things in subjection under his feet.' This could not be Adam, no, not in the state of innocency ; but it is true of Jesus Christ, angels and all were under his feet.

2. As it is not meant of man in innocency, so it cannot be meant of man fallen neither ; that is as plain as the other. The apostle himself saith, that 'we see not all things subject to him.' Some think that is an objection the apostle answers, but indeed it is a proof to prove that man fallen cannot be meant, for we do not see all things subject to him. You have not any one man of the whole race of mankind to whom all things are subject ; take all the monarchs of the world, there was never any man that was a sinner that had all subject to him, therefore it is not meant of man fallen ; but saith he, 'We see Jesus crowned with glory and honour,' and therefore it is this man, and no man else, that is there spoken of. And then again, take notice, that it is not an angel to whom all shall be subject, but plainly man, that is made a little while lower than the angels, but then crowned with glory and honour.

And it is not only this world that shall be in subjection to this man, but it is 'a world to come.' For, saith he, 'We see not yet all things under his feet, but we see Jesus Christ crowned with glory and honour.' Therefore it is not this world, but there will be a world that shall be in subjection unto Christ, when all things shall be under his feet. And it is that which Psalm viii. speaks of ; besides, Christ interprets this psalm of himself, Mat. xxi. 16. When they cried Hosanna, and made him Saviour of the world, the Pharisees were angry at it : and our Saviour confutes them out of this psalm : Know you not, or have you not read, that 'out of the mouths of babes and sucklings he hath ordained praise'? quoting this psalm to speak of himself. What the meaning is, I refer to what Mr Mead hath written upon Psalm viii. ; he interprets it of that man Christ principally, that was but a babe, by whom God would still the enemy ; it is therefore Jesus Christ to whom only all things are subject, and shall be put under his feet. He is the sole man, whom the psalmist and apostle means, that hath a world to come ordained for him. As the first Adam had a world made for him, so shall Jesus Christ, the second Adam, have a world to come made for him ; this world was not good enough : 'When I consider,' saith he, 'thy heavens, the workmanship of thy hands.' Jesus Christ hath a better world, a better heaven and earth, than Adam had. A new heaven and a new earth, according to his promise, when the saints shall reign : 'This world he hath not subjected to angels ;' none of those principalities and powers rule there. As there are two Adams, and the one was the type of the other, so there are two covenants, the law and the gospel. The angels, they by nature were above the world and all things in it, and the law was their covenant, they were the deliverers and declarers of it, the law was given by angels.

There is a second covenant, which is the gospel, and that declares and speaks of this second world made for Christ. Now, the angels, God hath not used them to preach the gospel, they do not meddle with it, that work is not carried on by them; but God hath appointed men to do it, who were babes and sucklings; out of their mouth hath he ordained strength, to begin to create this new world. But then, why is it a world to come? If we speak of it as the gospel beginning of it, because, as the other world was six days in making, the work went on by degrees, so will it be in this new world; and we are now but at the first day's work, the perfecting of it is to come. Therefore the kingdom of heaven is said to be like to a grain of mustard seed, which is the least of all seeds, but grows to a great bigness by degrees. The apostle calls conversion a delivering of us from this present evil world; there is the first day's work, and God will never leave till he hath perfected this world: and because the perfection of it was to be afterwards, therefore it is said to be a world to come. And as the first world had a seventh day for the celebration of the creation in it, so hath the new world a Lord's day, a rest, of which he speaks in Heb. iv. Now this world, when it is finished, it shall not be subject to angels, but to Christ and his babes and sucklings, to the man Christ Jesus, for whom it was made, and to the saints who shall be the citizens of this world. As they suffer with him, so they shall reign with him. We do not read that the angels at the day of judgment shall sit upon thrones of judgment. But it is said of saints, that they 'shall sit upon thrones,' Mat. xix. 20, and so in Rev. xx. And so likewise Christ promiseth to give the government of ten cities to him that had ten talents, and improved them, and five cities to him that had five talents. The devils shall be shut up; and if they be gone, there needs not the principalities of good angels to oppose them. That which good angels do to the saints in this present state below, that office and work shall the saints that arise from the dead perform unto the saints that shall remain alive in that world to come. For it is now such as have part in the *first* resurrection that shall have to do in that world, and not angels, and it is no absurdity neither. And if angels which have always beheld the face of the Father, as Christ saith of them, yet have they been busied and employed about things below, why may not saints be so too? It will be an honour rather to them: 'Thou hast made us kings and priests, and we shall reign on earth.' It is true, the angels shall gather the elect from all the corners of the world, and they are executioners to throw men to hell; but they that are the principalities and powers of this world to come, they are men that shall judge the angels, and then shall Christ's kingdom be at its height; and when that is ended, the kingdom shall be given up to the Father.

Use 1. First of all, take notice, that here is two worlds for you that look for happiness. Methinks you should be satisfied with the expectation of this. Alexander wept before he had half conquered this world, that there were no more for him to conquer; out of a supposition, when he had conquered all, what he should do afterwards. If thou hadst the same desire, thou needst not care for this world, for there is another world; as there are things present, so the comfort is there are things to come. Care not for this world, it is old Adam's world, it brings ofttimes much loss to saints, it is well if thou canst get handsomely rid of it, with little sinning. It is called a 'present evil world.' It was all Christ desired for his disciples: John xvii., 'Not that they might be taken out of the world, but kept from the evil of it.' But there is a world to come, which Abraham and all believers are heirs of; so they were not only heirs of Canaan, but it is expressly said in Rom. iv. 13, that they were heirs of the world.

Use 2. Secondly, Admire we this man Christ Jesus, whom God hath thus advanced and set up, and hath made a world of purpose for him, peculiarly for him and his to enjoy, and for him and his (as under him) to rule and govern. That he that was the scorn and derision of men (for so Christ was when here below), that God should raise him up, and set him at his own right hand, and subject all principalities and powers unto him, and use him in all that great business of judging the world; if this had been spoken of God it had been no wonder, for all nations of the earth are but as the drop of the bucket to him; but to hear it spoken of man, who is but a drop of that bucket, that this babe or suckling should still Satan, subdue angels, have them under him, 'Oh how excellent is thy name in all the earth!' This made the psalmist admire: 'What is man, that thou visitest him?' Visiting is sometimes put for visiting in anger, as in Psalm lix. 9. So God visited Christ at first; and when that was done, he visited him with favour; he takes that broken, shattered man, and raiseth him up, to crown him with glory and honour. What is man? He speaks of the nature of man as being united to the Godhead. What is this babe, this suckling, that thou shouldst raise him up to such an height? All this concerns us, for the psalmist calls him the Lord our God, how excellent will his name be one day in all the earth. This will swallow up the thoughts of man and angels to eternity. Now, put all together, and here is the most glorious appearance of a kingdom that ever eyes beheld, more by far than all the kingdoms of the world that Satan shewed our Saviour, take but what this chapter holds forth of it.

First, Here is a Father of glory mentioned, ver. 17. For as God is the fountain of glory, so himself is the Father of it. This Father hath an eldest Son, whom he made a man, and visited him as you have heard, and set him in the throne at his own right hand. There is your king; and to set out the glory of this king he hath *nobles* under him, as principalities, and powers, and mights, and dominions, he hath them all under his feet. Those that are his *friends*, they fall down and worship him, they throw down their crowns before him; and for those that are his enemies, he hath the most glorious conquest over them; he sits and makes them his footstool, that he may sit the easier. And for Satan, that great devil, Jesus Christ triumphs so over him that he makes his children set their feet upon his neck. Here is the highest exaltation that ever was. What can be added to make Christ Jesus more glorious? One would think he had enough. He is a king over a whole world, is advanced in the highest throne, he hath the highest power, all is under his feet; what is there more to be added? Look upon Adam, who was the type of Christ: he had a world about him, he had a paradise, a court which was peculiarly his as the king of the world (if he had stood), he was the father of our nature; what wanted this man? he wanted a wife, a helper, God himself saith so; all this was in a type. This man Christ Jesus, we hear of his advancement 'far above all principalities and powers.' Here is a Father of glory, and a Son set in glory, and he hath glorious nobility enough. But where is the queen? what saith the words following? 'He hath given him over all to be the head of the church,' above all privileges else. He counteth this the highest and chiefest flower in the crown, that he is a head to the church, who is his body, and the fulness of him that filleth all in all; as if our Lord and Saviour should have said, Though I have all this honour, and am thus full, yet if I have not a body, a church, I want my fulness; for the church is the fulness of him that filleth all; therefore above all hath God given this to him, to be a head to his church. Christ hath all else under his feet: but come up, saith he to the church, and sit on my right hand, Ps. xlv. As I sit at my Father's right hand, and as I sit down in my

Father's throne, you shall sit down with me in my throne. And though all things else be under my feet, I will have my church, my body, sit on my right hand, for she is my fulness. My brethren, Jesus Christ delights more in love than in power. Though he be a king, and hath all power committed to him, yet that doth no whit abate his love, he takes care that his church shall share with him in his glory and greatness. Oh what is man, that thou art mindful of him! The Lord Christ and the church made up that man.

THE WORLD TO COME; OR, THE KINGDOM OF CHRIST ASSERTED.

THE SECOND SERMON.

Not only in this world, but in that which is to come; and hath put all things under his feet.—EPH. I. 21, 22.

THE last time my work was to shew you, that between this world as now it is, and the state of things after the day of judgment, when God shall be all in all, that there is a state which the Scripture calls a world to come, which is of purpose, and in a more special manner, appointed for Jesus Christ to be king, when he shall have all things put under his feet. I quoted divers places to make it good, especially that in the 8th Psalm and the 2d of the Hebrews. At the 5th verse of Heb. ii., I found it was the apostle's scope to prove that the psalmist had prophesied of a world to come ordained for Christ; and he proves it by this, that he was to have a world, wherein he was to have all things subject to him, which was but the same thing that follows here in the text. And saith he, though we now see Christ crowned with glory and honour, ver. 8, which is all one with sitting at the right hand of God, yet, saith he, we see not all things put under him; therefore it proves that there is a world to come, wherein all things shall be subject to Christ. Now then, finding in the text mention of a world to come, wherein Christ hath his kingdom over all, and all things is under his feet, and which in the judgment of most interpreters is taken out of the 8th Psalm, no rational man could imagine, but in the same sense that the world to come is taken in Heb. ii., it must be taken here in the Ephesians. I spent time the last day to prove that the Son of man, prophesied of in the 8th Psalm, that was to have all things under his feet, was Jesus Christ; now I shall speak of this, that he hath a world to come ordained for him, and I shall express myself in these two heads:

First, That the world to come mentioned in Heb. ii. 5, wherein Christ is to have all things under his feet, it is not this world that now is, or merely the government that Christ now hath; nor it is not the world or state that shall be after the day of judgment; and yet it is said to be a world to come.

And, secondly, I shall in a few words shew what I think is meant by that

world to come, and see the several steps and degrees of its growing up to perfection. I shall speak a little to these two things, to clear up what I delivered the last day, because I fear I was not well understood in what I said, and I shall do it with as much brevity as I can.

First of all, that the world to come, mentioned in Heb. ii. 5, and prophesied of in the 8th Psalm, that it is not the world that now is, that is plain; for the apostle distinguisheth the world that now is from that world to come, by this; saith he, 'we do not now see all things subject to him;' and it is the argument by which he proves there must needs be a world to come that must be subject to Christ: Heb. ii. 8, 'We see not all things now put under his feet,' which implies that there is a world to come wherein this is to be fulfilled. Take this world now as it is in its rough, and it falls short of that world to come, wherein all things are to be subject to Christ, for that is not grown to perfection; we see Jesus now only crowned, but we see not all things subject to him; it is true, this world to come is begun, but is not come to its perfection.

Secondly, I shall prove that it is not the state of the world after the day of judgment; and that I shall prove likewise out of Heb. ii. compared with this place.

My first reason to prove that the world to come ordained for Christ is not that world after the day of judgment. I mean it is not that state then, because this world to come here spoken of which is for Christ, Adam's world was the type of. Now look into Rom. viii. 19–22; he shews you there that Adam's world, that is, this very world wherein now we are, which is the type of that world to come; he tells you there, that this world that now is, the creatures in it they groan for the manifestation of the sons of God; for, saith he, 'the creature was made subject to vanity, not willingly, but by reason of him that hath subjected the same in hope; for we know that the whole creation groaneth,' &c. We may in these words plainly see that there is a world to come, which is not that world or state of things after the day of judgment; for what will become of these creatures then, no man can tell; but it is this very individual creation wherein we live that groans for restitution, and the restitution of it is a world to come, as the present corruption and bondage of it is this world. Then look into the 8th Psalm, which is Christ's world typed out; it is said, that heaven and earth, the moon and stars, the sheep and oxen, the fowls and fish, &c., they are all said to be subject to him. This cannot be meant after the day of judgment, for there is nothing after that which heaven and earth, the sun, moon, and stars, the sheep and oxen, &c., should signify and typify; so that the world to come is a state which is between the state of this world, which is yet in its ruff and height, and that state which is after the day of judgment.

A second reason for it is this: When this world to come shall come, and Christ shall have all subject to him, now after this subjection of all things to him, 'then shall he deliver up the kingdom to his Father,' namely, after the day of judgment is over. This is plain in 1 Cor. xv. 24, 25. When Jesus Christ is fully in possession of this world to come, that all things are subject to him, then shall the Son also himself be subject to him that put all things under him, so that this world of Christ's shall cease after the day of judgment is over, for then cometh the end.

Thirdly, Out of the words of the text you have this world and the world to come, wherein there are principalities, powers, mights, and dominions. Now, after the day of judgment there will be no principalities, and mights, and dominions; that is plain in 1 Cor. xv. 24, 'He shall deliver up the kingdom to his Father, when he shall have put down all rule, and power, and autho-

rity;' so that the world to come the apostle speaks of, wherein Christ is actually to have all things under his feet, it is not that time or state of things after the day of judgment is ended, nor is it this world, or the state of things now. So much for the first general head.

Now I would a little explain what is meant by this world to come, and that but in few words. I would first shew why it is called a world, and then why a world to come, and the several degrees and countings on of this world, and when it is at its perfection, and when it shall cease.

First, Why is it called a world? My brethren, you must know this: that as God made this world for Adam, and put all things under him, though not under his feet, so God appointed a world for the second Adam Jesus Christ, and Adam's world was but a type of this world, Rom. v. 13, it is said Adam was the type of him that was to come; answerably this old Adam's world, which now good angels, and bad angels, and sinful men rule, it is but the shadow of that world which is to come, prophesied of in the 8th Psalm, and mentioned in Heb. ii.

Yea, let me add this, that God doth take the same world, what was Adam's, and makes it new and glorious. This same creation groans for this new world, this new clothing. As we groan to be clothed upon, so doth this whole creation; even as God takes the same substance of man's nature and engrafts grace upon it, so he takes the same world and makes it a new world, a world to come. For the second Adam, for the substance, the same world shall be restored which was lost in Adam; this God will do before he hath done with it, and this restitution of it is the world to come.

Now, then, why is it called a world to come? It is called so. Though the foundation of it be now laid, and was laid then, when our Lord and Saviour was upon earth, the foundation of it is laid in the new creature. As the first creation began the old world, so this new creature begins the new world; and as the old world was six days in making, so this new world is not perfected at once: the new creature that is in your hearts, it is but the beginning of it.

Mark in Heb. ii. how this new world is begun, and but begun, and when it began: ver. 2, 'If the word spoken by angels was stedfast, how shall we escape if we neglect so great salvation, which at first began to be spoken of by our Lord, and was confirmed to us by them that heard him, God also bearing them witness?' &c.; 'For unto angels hath he not put into subjection the world to come, whereof we speak.' It is plain, he speaks before of the preaching of the gospel, which was begun to be preached by Christ; and though the angels delivered the law, yet this gospel, which is the kingdom of heaven, and the beginning of the world to come, whereof we now speak, this gospel was not delivered by angels, this world to come was not subjected to them, they preached it not, neither shall they have to do in that world which the gospel begins; so that you see this world to come began when Christ began to preach, and therefore observe the language of the gospel: 'Repent,' saith John the Baptist, 'for the kingdom of heaven is at hand;' the world to come is coming upon you; so our Saviour, Mark i. 14, and Mat. xvi. 28, 'There be some standing here that shall not die,' saith Christ, and yet all were dead that stood there long ago: 'they shall not die,' saith he, 'till they see the Son of man come in his kingdom.'

The foundation of this world was laid by Christ in bringing in the gospel, and it was he that was prophesied of in Dan. ii. 44: 'In the days of these kings' (whiles principalities and powers were standing, he that meant to reign in the world came stealing in upon it) 'In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed,' &c. This

new world began in the flourishing and height of the Roman monarchy. What did Christ when he came into the world, and afterwards went up to heaven? He began this world. Before that time, the devil was worshipped as the god of this world, in all parts of it; Christ he flings him down: Luke x. 17, 18, 'I saw Satan fall down like lightning.' Christ destroyed the devil in all those heathen oracles whereby people were deceived; when heathenism did not prevail, then did Jewism shew itself, and Christ he throws that down too by the preaching of the gospel. The apostle calls this a shaking of the earth. There was a great deal of the old world gone presently, and fell down before this new world. Jesus Christ he converted by the apostles millions of souls over all the world. In 2 Cor. v. 17, conversion is there expressed by the passing away of old things; this is the first day's work, for the world is yet to come; this is but a delivering us out of this present evil world, and not a subjecting of it to Christ, as in Gal. i. 4. When Christ threw down heathenism and Jewism, it was but the first day's work, like a new nail that, being strucken in, puts out the old one by degrees. This kingdom of Christ's shall break in pieces and consume all other kingdoms, Dan. ii. 44, this will eat out all the monarchies and glory of the world.

Now, after this first day's work of throwing down heathenism and Jewism, then came a night of popery, which was set up in the room thereof. What will Christ do before he hath done? He will have a second day's work, and will not cease till he hath thrown down every rag, all that dross and defilement that antichrist and popery brought into the world. We now are under the second day's work, we are working up still to a purer world; it is still this new world, working up to its perfection; and Jesus Christ will never rest till he hath not only thrown out all the dross of this world, both of doctrine and worship, which conformity to the world hath brought in.

But for a second degree of this work. Jesus Christ will not rest till he hath brought in the generality of men in the world to be subject to himself. The world (according to Scripture account) consists of Jews and Gentiles; and how bitterly doth the apostle complain in his time of God's cutting off the Jews; the generality of the nation was cast off: and for the Gentiles, saith he, 'Who hath believed our report?' There was very few of them in comparison that did come in to Christ; but there will come a time when this new world shall have a further perfection, when the generality of mankind, Jew and Gentile, shall come in to Christ. The world was made for Christ, and he will have it before he have done: Rom. xi. 26, 'All Israel shall be saved.' There he tells us of a new world of the Jews; and for the Gentiles, he tells you 'they shall be cast in, the veil shall be taken from off all nations,' Isa. xxv. 7. And that which is so much alleged for unity shall one day be fulfilled, but it will be when Christ is Lord of all the earth, and not till then. Christians will not agree till then. Here will be a brave world indeed, that will be another degree of that world to come, one shepherd and one sheepfold of Jews and Gentiles, and that as large as all the world, John x. 16. This was never yet fulfilled, Jews and Gentiles were never yet one sheepfold together, but they shall be so one day. Read the prophets, and you shall read there of strange things, of glorious times that shall be here upon earth, of all nations coming into the church, the mountains of the Lord's house being set on the top of the mountains, and all nations flowing unto it, and of great prosperity they shall have, which was never yet fulfilled; and there are many fall in and acknowledge this much, that there shall be a glorious church on earth, when the Jews shall be called. But there is a third thing which is much controverted, which here followeth.

The third degree of this new world is this, that when this glorious time

comes, that Jesus Christ, as we have said, will call home both Jews and Gentiles, and have a new world, in respect of the multitudes that shall come unto him. Christ will also make this new world more complete, he will bring part of heaven down, too, to add to the glory of this state. I shall briefly give you some grounds for what I say, such as for this twenty years I have not known well how to answer.

I do not say that Christ himself shall come down from heaven to reign here on earth; but let it be understood that Christ shall still remain in heaven, and there to be his court, where he shall reign both over this world and the world to come. Yet this I conceive, that part of heaven shall come down and rule this new world, to make the glory of it more complete, and that it may clearly put down old Adam's world. My reasons and grounds which satisfies me in this are these.

If this be not so, I do not know how to understand that place which shall be the foundation of the rest. In Rev. xx., the whole chapter, but specially the five first verses, you shall find, and such as know that book they do acknowledge as much, that in the chapter going before both pope and Turk is destroyed. In chap. xix. ver. 20, it is said there, 'The beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into the lake of fire, burning with brimstone.' Here we see the beast and the false prophet is gone. Where is the devil? He is left still. Therefore in the beginning of the 20th chapter he tells us what becomes of the devil: 'I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold of the devil and bound him a thousand years, and cast him into the bottomless pit, and shut him up, set a seal upon him, that he should deceive the nations no more, till the thousand years were ended.' The devil, though he now travel the earth up and down, and is ruler over the world, yet here he is kept up that he may not deceive the nations. This was never yet fulfilled, it could not be fulfilled during the times of antichrist; for the devil never deceived the creatures more than he did in that time; and we see how it follows in order, after the beast is taken and destroyed, then is Satan bound up. But we know the beast is not yet destroyed, therefore this thing is not yet come; and it cannot be after the day of judgment his binding up, for he is after his binding to be loosened a little season; and you shall find that after Satan is let loose a little while, then the day of judgment follows, when all the dead shall rise to be judged, as in the 11th, 12th, and 13th verses.

Now, take notice, that when the devil is gone and thus shut up for a thousand years, what there is done in these thousand years, of that we read in the 4th, 5th, 6th, and 7th verses: 'And I saw thrones, and they sat upon them, and judgment was given unto them.' Who are they that have this judgment given unto them? What is meant by judgment, but reigning and authority, that such shall have? 'And I saw the souls of them that were beheaded for the witness of Jesus, and the word of God' (which were the martyrs in the primitive times, under the Roman emperors' persecution) and (saith he) 'which had not worshipped the beast, neither had received his mark on their foreheads, or in their hands,' which were such as had stood it out in the times of antichrist, and had not defiled themselves. 'They lived,' saith he, 'and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.' Now it is said by some that the first resurrection is a spiritual resurrection of men's souls from the death of sin; such interpretations are

commonly put upon it. Now I desire you would consider with yourselves a little, and weigh the place.

First of all, it is the body of men that are said to be dead; that is plain, for they are said to be beheaded or slain with the sword, for the witness of Jesus. It cannot be said so of the soul, that it is beheaded or slain with the sword. And as the death is, such must be the resurrection; but their death was a natural death, and their resurrection must be answerable. And, saith he, 'they lived and reigned with Christ a thousand years.' This is not meant the glory of heaven, that they reigned with Christ only there, for so they shall reign for ever with him, and so they had reigned from the first time that they were slain, they were with Christ in glory; but this reigning is upon their rising from the dead, for, saith he, 'the rest of the dead lived not again;' therefore this rising of theirs is a living again. 'This,' saith he, 'is the first resurrection.' Now, my brethren, consider further, where do these reign? It seems it is on earth by this argument, because why else is the devil bound up? He need not be bound up for their reigning in heaven; but we see here, as a preparation to their reigning, the devil is bound. This is a place I could urge multitude of things out of, but I must not enlarge; I know not likewise how to answer another place, Rev. v. 10, where we have the saints in John's time saying, 'Thou hast made us kings and priests, and we shall reign on earth.' They do not say we *do* reign, but we *shall* reign on earth, and then join with that what is said in 2 Peter iii. 13: 'We according to his promise look for new heavens, and a new earth,' &c. We apostles, we saints that live now, we look for it. How prove you that? Because the use he makes of it shews as much, as in ver. 14, 'Wherefore, beloved, seeing you look for such things, be diligent, that you may be found of him in peace, without spot, and blameless.' It could be no argument to them in those times to be holy and blameless, if they that lived in those times might not personally look for it. And what was it which, according to his promise, the saints then looked for? It is for a new heaven and a new earth. If we take heaven properly, there is new heavens to be made, but the old heavens shall continue which was made from the foundation of the world, and where we shall ever be with Christ after the day of judgment. And how is there a new earth? It shall be an earth wherein righteousness dwells; because, as I said, it will be a new world, subject to Jesus Christ, when the new Jerusalem comes down from heaven. If you ask me what the saints that rise from the dead shall do here in this new world, for that I shall give you such considerations as shall take off the absurdity that seems to be in the thing.

First, To tell you what they shall not do. 'They shall not eat and drink, nor marry, and give in marriage.' So Christ tells us in Mat. xxii. 30, 'The children of the resurrection do none of these things.' And therefore to imagine a Turkish heaven here below, is the absurdity that hath been put upon it, and which indeed made the fathers, many of them, after the first three hundred years after Christ, to fly out so much against this subject; for there was an opinion then that Christ should reign at Jerusalem, and that they should abound in all several pleasures and delights, &c., and this the fathers were against.

I have told you what they do not, I will tell you what they do. He tells us, as I said before, that 'they shall be kings and priests,' as in Rev. xx. 6: 'Blessed and holy is he that hath part in the first resurrection.' Why? 'On such,' saith he, 'the second death hath no power;' they are out of all danger of it, being in a celestial state. 'But,' saith he, 'they shall be priests

of God and of Christ, and shall reign with him a thousand years.' Here is both their reigning and their priesthood set out; I would open it a little. First, they shall be kings. You heard before out of Heb. ii. 5, that 'he hath not put this world to come in subjection to angels.' The angels now they are the thrones, and principalities, and great ones that rules this present world, but the saints shall be kings then. And for them to take the angels' places, to be as the angels now are, after their resurrection, there is no absurdity in it. Christ saith, after the resurrection, the saints they shall be as the angels of God, and they shall be priests likewise. I shall take off what absurdity there may seem to be in that by this. Our Saviour, when he took up his body out of the grave, he continued forty days upon the earth. What did Christ do all that while? It is plain he performed the part of a priest and prophet; he did instruct them in the worship of God, and speaking to them of things pertaining to the kingdom of God. So you read expressly in Acts i., the apostles had a brave teacher, Christ risen from the dead; so he began that new world, and he remained forty days here of purpose to do it. Now consider, is it any absurdity for the saints to be conformed to Christ their Lord and Head, to run through the same states that he did? He lived in this world, was poor and miserable, so are you; when he died, he commended his spirit into the hands of his Father, and whither his soul went our souls go. So likewise when he took his body again out of the grave, he remained forty days upon earth instructing his disciples in the things concerning the kingdom of God. If the saints do so when they take up their bodies again, in all this here is but a conformity to Christ: he ascended then up to heaven, and so shall his, and be for ever with the Lord.

But the great objection is, that the souls of men that are now in heaven, and see the face of God, for them to come down and reign on earth, and do such service here below, it would be a disadvantage to them, or changing a better estate for a worse, which seems to be a great absurdity.

For answer, consider, to take off the absurdity, that even this state I speak of will be a better state than what their souls are now possessed of, for otherwise our Lord and Saviour Jesus Christ, when his body and soul was united again at his resurrection, was not in a better state than his soul was in after death, when it was separated from his body. Certainly his state after his resurrection, whilst upon earth, was better than his state before his resurrection. But you will say, They are now in heaven, where they behold the face of God as the angels do, which they may lose by coming here upon earth. That doth not follow, for the angels came down here below, and yet Christ saith, 'they always behold the face of their Father;' so may these saints on earth behold the face of God. Stephen, though a mortal man, yet the heavens were opened to him: he saw the glory of God, and Jesus sitting at the right hand of his Father. My brethren, God hath eternity of time to reveal himself to his people in; and he doth advance his favourites by degrees. First, he glorifies their souls apart; after, when soul and body is united, it is in a better condition, simply considered, than the soul had before. How many ways God hath to manifest himself to his saints, and how many degrees they shall pass through, and how many worlds he will have to do it in, that is known to himself; however, the more the better. If God shall lead you by degrees through this and that glory, from one to another, it will be to your advantage; as in a masque there are several shows, which adds to the excellency of it. God hath eternity of time to make all these shows and representations of himself to his children. And let me add this, that the will that he fulfilled, which is prayed for in that we call the Lord's prayer, 'Thy will be done on earth as it is in heaven.' There is a time when the will of

God shall be done on earth as completely as in heaven, which is in that time of the first resurrection. My brethren, I have spoken these things as that which hath a great show of truth in it, and as that which is exceeding probable. I have told you my grounds for it, which I could never answer myself.

Now, there is a fourth degree of this world to come, and that I am sure will hold; and that is, that time during the day of judgment, strictly so taken, after the general resurrection both of just and unjust. Then, to honour this new world, not only shall the saints come down, but Jesus Christ himself will come down and abide a long day here below. Therefore it is not absurdity for saints to leave heaven, when Christ himself shall do it; neither will it diminish anything from Christ's happiness, for he will come and bring all his glory with him. That we call the day of judgment will be a long day; judge you yourselves whether it will be so or no. Do you think that the accounts of all the world can be cast up in the twinkling of an eye? Doth not Solomon say expressly, that 'God will bring every work to judgment, with every secret thing, whether good or evil,' in Eccles. xii.? And doth not the apostle say in 1 Cor. iv. 5, that when the Lord comes 'he will bring to light the hidden things of darkness, and will make manifest the counsels of the heart'? Will not this require much time? Surely it will be a long day, when our Lord and Saviour Jesus Christ will do that great work or service to God, the greatest that ever was, more than all his preaching, which is the examining the accounts of all the world, convincing all mankind of their evil, and sending them speechless to hell. Things shall be so there, that the saints shall be able to judge the world too, according to that in 1 Cor. vi. 2.

Now, here this new world will be in its height and perfection, here is Christ and all his saints and angels about him. Yet, not that this world shall be subject to angels, but they shall gather all the nations together, and shall execute the sentence that Christ pronounceth against them, and fling them all to hell; but the angels shall not sit as judges, they shall stand and not sit, whereas the saints are said to 'sit upon twelve thrones,' and they are said likewise in 1 Cor. vi. to judge angels. And now shall this world to come be at its perfection; that creature that hath groaned under man's lusts shall then be fully restored to the glorious liberty of the sons of God; the world will then be new hung. This is Christ's world to come, wherein he shall have all things subject to him. For at this time shall all things be under Christ's feet, and never till then; for the last enemy that shall be destroyed is death; and when all things shall be subdued to him, then shall the Son also himself be subject, then shall he give up the kingdom to the Father. And what that state is that shall come after Christ hath given up the kingdom to his Father, no man knows; only the Scripture saith this of it, 'that God shall be all in all, and that Christ himself shall then be subject.'

ZERUBBABEL'S ENCOURAGEMENT TO FINISH THE TEMPLE.

TO THE HONOURABLE HOUSE OF COMMONS,

ASSEMBLED IN PARLIAMENT.

Your command giving me the opportunity, I took the boldness to urge and encourage you to church reformation, which is the main scope of this sermon; a subject which otherwise, and in all other auditories, I have been silent in, and am no whit sorry for it; for I account it the most fit and happy season to utter things of this nature unto authority itself, although the people likewise are to know their duty. My comfort is, that what I have spoken herein, I have, for the general, and I have spoken but generals, long believed, and have therefore spoken.

You were pleased so far to own me, as to betrust me with this service, to be God's mouth in public unto you; and also this sermon of mine, as to command the publishing of it. Wherefore, as in propriety it is now become yours more than mine, or all the world's, so let it be in the use of it. If it shall add the least strengthening to your resolutions to keep this purpose for ever in the thoughts of your hearts, I have what I aimed at. Go on, worthy fathers and elders of this people, and prosper in, yea, by this work, without which nothing that you do will prosper. But the rest I shall speak to God for you. Let me be known to you by no other thing than this, to be one whose greatest desires and constant prayers are and have been, and utmost endeavours in my sphere shall be, for the making up the divisions of the church in these distracted times with love of truth and peace. And therein, to use David's words, am,

Wholly at your commandment,

Tho. Goodwin.

ZERUBBABEL'S ENCOURAGEMENT TO FINISH THE TEMPLE.

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, Grace unto it. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hand shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.—ZECH. IV. 6–9.

THESE words are part of the interpretation of a stately vision of a candlestick, and two olive trees standing thereby and pouring oil into it, made to the prophet Zechariah in the 2d and 3d verses; and the scope and matter, both of that vision and of this interpretation, is to encourage Zerubbabel their prince, and with him the priests and elders of the Jews, to finish the building, and make complete the ornaments of the temple, whereof the foundation had many years before been laid, but was left imperfect, and was left disfurnished. And this his scope is plainly, and without a parable, held forth in the 9th verse, 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.' And, indeed, to stir him and them up unto this perfecting God's house, unto which work they had been too backward (as appears by Hag. i. 2–4, 'The people say, The time is not come that the Lord's house should be built'), was the principal end why God sent unto them no less than two prophets, Haggai and Zechariah, as two extraordinary ambassadors from heaven, on purpose to put them on upon it (for the finishing of the temple is a business of that moment as is worth two prophets at any time). And this appears not only by both their prophecies, but also by the story, Ezra v. 1, 2, 'Then the prophet Haggai and Zechariah prophesied unto the Jews that were in Judah in the name of the God of Israel. *Then* rose up Zerubbabel and Jeshua, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.' That same particle or circumstance of time, *then*, doth refer us to the story of those times, recorded in the book of Ezra, as that which is necessary for the full understanding of their two prophecies, what is recorded there being the occasion of them; but more especially for

the understanding of this piece of our prophet Zechariah, his prophecy, which I have read unto you, which wholly concerns the finishing of the temple.

I must necessarily, therefore, as a preparative introduction to the exposition of these words, set you down in, and give you a prospect of, those times, and the occurrences thereof, which were the occasion of these words here, *Who art thou, O great mountain?* &c. And if Zechariah himself, a prophet, and that lived in those times, knew not at the first the meaning of the vision in this chapter,—ver. 5, 'Knowest thou what these be? And I said, No, my lord,'—much less shall we be able to know the interpretation thereof, and how fitted to this vision; nor what this 'mountain' here is, &c., without being prepossessed of the knowledge of this story, which in brief is this:

The Babylonian monarchy (Rome's type) had trod down the holy city, and laid waste the temple and worship of God for seventy years; which being expired, the Jews had liberty and authority from the first Persian king, Cyrus, to build the temple, and restore God's worship, according to their law. This is the sum of the first and second chapters of Ezra. In the third chapter you have an altar set up, sacrifices renewed, feasts kept, and the foundation of the temple laid (which was as true a type of that great reformation from under popery). But after this work had been begun, and fairly carried on in all the fundamentals of it, there started up a company of Samaritans that were adversaries to the Jews (as we read, chap. iv.). Samaritans they were, as appears by ver. 10, 'They were the nations seated in the city of Samaria, brought thither,' ver. 2, in the room of the ten tribes; a generation of men who were not heathens in their profession, for they professed the same religion with the Jews. So they allege for and arrogate to themselves in the aforesaid verse, 'We seek your God as you do; and we sacrifice unto him,' and have done so long, 'from the days of Esar-haddon, who brought us up hither;' and yet they were not true Jews neither, nor perfectly of the same religion, but of a mongrel and mixed kind, between the religion of the heathen and of the Jews, intermingling heathenish idolatries with Jewish worship. So 2 Kings xvii., ver. 33 and 41 compared, it is said, 'These nations feared the Lord, and served their graven images after the manner of the nations.' Yea, they expected the same Messiah that the Jews did: 'I know that the Messiah cometh, who is called Christ,' saith the woman of Samaria, 'and he will tell us all things,' John iv. 25. Now these Samaritans were adversaries to the Jews (as they are called, ver. 1), and so unto their temple, and the finishing of it; and yet at first they were but underhand adversaries, for they friendly offer to build with them: 'Let us build with you,' ver. 2, but so as with an intent to have defiled and spoiled the work. Zerubbabel and those other builders refusing them, they grew thereupon enraged, and openly professed their opposition, both weakening and discouraging the hands of the people; and also, when they could not altogether hinder it, then they troubled them all they could in building; thus ver. 4. And they ceased not here; but further, they incensed and made the court against them (they growing potent there), both by hiring counsellors against them, ver. 5, and also by insinuating to those mighty Persian kings such suggestions as they knew would take with monarchs; misrepresenting these Jews unto them as of a rebellious spirit, opposite to kings and monarchy; calling Jerusalem 'that rebellious and bad city;' so ver. 12, 'hurtful unto kings and provinces,' and that had of old time 'moved sedition,' so ver. 15 (for even thus old is this scandal), and that therefore these Jews must be kept under; for 'if this city be builded, and the walls set up,' and they once but get strength, 'then they will not pay toll, tribute, and

custom,' but withdraw their allegiance, so ver. 13. But, on the contrary, for themselves, they profess that they are their faithful servants, ver. 11, and that which made them speak was only a tenderness of the king's honour. So ver. 14, 'Now, because we have maintenance from the king's palace' (had their dependence wholly upon them), 'and it was not meet for us to see the king's dishonour, therefore have we certified the king.' And by these their flatteries and misrepresentations, they raised up so great a mountain of opposition (as it is here called), that they frustrated the Jews' good purpose of perfecting the building (as the words are, ver. 5); and though they could not prevail so far as to throw down the foundation laid, yet 'they made them to cease' building any further 'by force and power,' so ver. 23. And thus the work did cease during all the days of Cyrus, and the reign of one or two kings more, even until the second year of Darius, ver. 5 and 24; and *then* it was that these prophets, Haggai and Zechariah, did prophesy unto the Jews, as it follows in the very next words, chap. v. 1, 2; then, when they had thus been overtopped by so potent a faction for many years, and with opposition wearied out, then it was that God stirred up our Zechariah to put spirits into them to revive the work again, and among other visions gave him this (which is in this fourth chapter) of all the most eminent, to strengthen them thereunto. And so I have brought you to Zechariah again, and unto the words of my text; and now you shall see how necessary this story was to interpret this his prophecy, for which simply I have related it.

The words are (as was said) the interpretation of a vision; and to understand either, we must take in both. Let us therefore first view the vision; and, secondly, this the angel's interpretation of it, which are the two parts into which this whole chapter is resolved.

The vision is made up of two things:

First, A glorious candlestick all of gold, with a bowl or cistern upon the top of it, and with seven shafts, with seven lamps at the ends thereof, all lighted.

And, secondly, that these lamps might have a perpetual supply of oil, without any accessory way of human help, there are presented (as growing by the candlestick) two fresh and green olive-trees on each side thereof, ver. 3, which do 'empty out of themselves golden oil,' ver. 12; that is, did naturally drop and distil it into that bowl, and the two pipes thereof, to feed the lamps continually: a vision so clear and full of light to set forth the work then to be done by the Jews, that the angel wonders that at the first sight the prophet should not understand it.

First, This candlestick thus lighted betokened the full perfecting and finishing the temple, and restoring the worship of God within it unto its full 'perfection of beauty' and brightness (as the psalmist speaks). And so the angel interprets it, 'This is the word of the Lord,' ver. 6; that is, this hieroglyphic contains this word and mind of God in it, that, maugre all opposition, Zerubbabel should 'bring forth the head or top-stone' that should finish the temple, so vers. 7 and 9.

Secondly, The two olive trees betokened two eminent ranks and sorts of persons that should give their assistance to this work.

First, Zerubbabel their prince, and the elders of the people with him.

Secondly, Jeshua the high priest, and the other priests with him; and of both these the rabbi doctors have long ago expounded it.

And accordingly, both in the story, Ezra v. 2, and in these two prophets, we still find mention both of Zerubbabel and Jeshua as the builders of this house; yet so as *collectivè* under Zerubbabel the elders, and under Jeshua the other priests are to be understood as included and intended; and there-

fore, in the third chapter of this prophecy, ver. 8, when Jeshua is spoken to, the other priests his fellows are spoken to together with him, 'Hear, O Jeshua, thou and thy fellows that sit before thee.' And in like manner, when Zerubbabel is here spoken to in the text to build the temple, the elders his fellows are intended in him; and accordingly, Ezra vi. 14, it is said that 'the elders of the Jews builded and finished the temple.' And so these, taken together, are the two olive trees.

Now concerning the first part of this vision, namely, the candlestick, with all its lamps lighted, you may ask how this should come to be a fit hieroglyphic to betoken this work of finishing and perfecting the temple? I answer thus: the candlestick was one of the chief utensils and ornaments of the temple, and therefore is still first mentioned, as in Exod. xxv. 31, and in the 9th to the Hebrews, ver. 2, where all the sacred household stuff of the inner temple are specified. The candlestick, as being chief, is ranked first, 'Wherein was the candlestick, and the table, and the shewbread,' and therefore is here most aptly put for the bringing in all the rest into the temple, and of all those other best and aptliest served to represent the finishing thereof; for whilst the temple remained uncovered with a roof, there was no bringing in the candlestick as lighted; and till then, there needed no light to be brought into it, it being *sub dio*, under open air. But when the house itself should once be reared according to the pattern, without the candlestick and its light, it would have been full of darkness (as some affirm, which I will not now dispute); for however, the bringing in the candlestick argued not only the completeness of the edifice and building itself, but also, by a synecdoche, the introducing all sorts of ordinances that were appointed for the adorning of it. An altar would not so evidently or necessarily have supposed the temple perfected; for, Ezra iii. 3, an altar was set up 'when yet not so much as the foundation of the temple was laid,' ver. 6; but a candlestick, and that lighted too, supposes the house built, and completely furnished; and therefore under the gospel their whole church state, and that, as in the primitive times, under their full perfection, is set forth by seven golden candlesticks, so Rev. i. 13, which, ver. 20, are interpreted to be the seven churches of Asia. The difference is, that here is but one candlestick, because the church of the Jews was national, and but one; but there are seven, for the churches under the gospel are many.

And for that other part of the vision, the representing Zerubbabel and Jeshua by two olive trees, and those planted in God's court, so near the candlestick, is no new or strange thing. For David being the ruler of the Jews, and a nursing father to the church, compares himself to a 'green olive tree in the house of God,' Ps. lii. 8, and the pillars of the doors of the temple, and the cherubims therein, being made of that wood. The allusion is less remote. And these emptied golden oil, that is, their estates and pains, for the finishing this costly work; and likewise because it was done in sincerity of heart, therefore it is called golden or pure oil. And further, seeing it was made the duty of every Jew 'to bring pure oil olive beaten, to cause the lamps to burn continually,' as Lev. xxiv. 2, hence, therefore, to compare the eminent persons, the magistrates and priests of that church, to olive trees themselves, that for the first lighting of the candlestick did naturally afford it, was every way most elegant. And they are called 'sons of oil,' ver. 14, as being fruitful, and affording plenty of it. Thus, Isa. v. 1, a 'fruitful hill,' and a fertile soil, is in the original (as here) called 'a son of oil.' And thus much for the vision.

Now for the interpretation of it in the words of the text. As it explains the mind of the vision, so it adds all encouragements unto them to set upon

this work. First, by assuring them that that mountain of opposition (which you heard in the story was raised up against it) should be made a plain before them; namely, that Samaritan faction which was backed by many of the 'people of the land,' Ezra iv. 4. A *mountain* is a similitude frequent in Scripture, to note out high and potent opposition lying in the way of God's proceedings: 'Prepare ye the way of the Lord; every mountain shall be brought low,' Luke iii. 5. And so the poets do express their feigned war of the giants against the gods by heaping up mountain upon mountain.

And, secondly, whereas their doubting hearts might ask, how this was possible, it being so great and so rooted a mountain, with such foundations; where are the spades, the means that should remove it? The angel answers, 'Not by might' (or, as in the original, an army or multitude), 'nor by power' (of authority), that was in any human foresight, as yet like to countenance it, 'but by my Spirit;' and he that says it is 'the Lord of hosts.' By his *Spirit*, meaning both the Holy Ghost, inclining and strengthening their hearts, yea, turning those of their opposites thereunto; and by *Spirit* also meaning many concurrent acts of providence, which fall in to the effecting of it: for there is said to be 'a spirit of life in the wheels' of providence, which moves them, Ezek. i. 20. Not but that God did use the power and authority of the Persian monarchy; for, Ezra vi. 8, Darius reversed the former decree, and made a new one for the building of the house. But because that God, by his Spirit and own immediate hand, brought about the power of that state to countenance it. Therefore it is said to be, not by power, but by the Spirit; and for this he used not an army, as it is in the margin; there was no sword drawn, the state stood as it did, but 'by my Spirit, says the Lord of hosts;' that so it might appear, that although Zerubbabel's hand was in it, yet that God would bring it so to pass, that nothing should be ascribed to them, but the glory of all unto God himself.

Which is the third thing in this speech of the angel here, that when the house should be finished, signified by Zerubbabel's bringing forth the head stone thereof (as master builders use to do the first and last stone), they should, with many shoutings and acclamations of joy, cry, 'Grace, grace unto it;' that is, magnify God's mere free grace, and acknowledge this to have been the work of it alone; and it was marvellous in their eyes.

Thus much for the exposition of the words. I shall now raise some observations out of them.

Obs. 1. Out of the recited story, and what is here said in the 9th verse, which doth put Jeshua upon finishing the temple, the first observation is this, that God carries on the building of the second temple after the coming out of Babylon (which was a type of the reformation of our churches), not all at once, but by degrees. The first temple under the Old Testament was at once erected perfect, so by Solomon; and the tabernacle before him, by Moses, was quickly finished, according to the pattern of the mount, Exod. xl. 43; but this second temple, after the captivity, received degrees of rearing of it. And thus, in the New Testament, those primitive churches were set up perfect (as for matter of rules) by the holy apostles. And so it was meet they should be, because the pattern was but once to be given in the model of them. But antichristianism having laid that temple desolate, and defiled God's worship in all parts of it, and those ages, wherein it should be restored, wanting apostles immediately inspired, hence the restoration of them becomes a work of time: the Holy Ghost, age after age, gradually revealing pieces of the platform of it; the Spirit by degrees consuming and dispelling the darkness that antichristianism had brought in, by light shining clearer and clearer to the perfect day, which is the brightness of Christ's

coming, as 2 Thes. ii. 8. Compare we for this the type, the building of this second temple here, with this antitype under the gospel.

These Jews, when first they were come out of Babylon, and gathered to mount Sion (which was holy ground, where they might sacrifice), they erected an altar only, Ezra iii., and that in haste, the fear of the people of the country being upon them, ver. 3, and so a poor and mean one, and (as it is thought), but of earth, as in the law of Moses, direction was given, before the tabernacle was reared; and accordingly, of this here it is said, 'As it is written in the law of Moses,' ver. 2. They now began the world anew, and offered burnt sacrifices upon mount Sion, kept a few feasts; but, says the 6th verse, 'the foundation of the temple was not yet laid.' Then, in the 8th verse, it is said that the foundation of the temple was laid, but left imperfect. But many years after, and after the succession of two or three kings, the temple is said to be finished, chap. vi. 15.

Come we now to the antitype, the times of reformation from under popery: in the story of which like gradual proceedings might easily be observed out of ecclesiastical story, if it would not be too long to make such narrations. I will rather take it as it is briefly and at once presented by the Holy Ghost himself in that great prophecy of the New Testament, and the succeeding times thereof, the book of Revelation. In the 13th chapter throughout, you have the beast of Rome in one entire view presented in his height, and as possessing all the European world as worshippers of him. And then, in the 14th and following chapters, you oppositely have Christ, and those that followed him; and the story of their separation from, and the several degrees of winning ground upon, that beast, in the like entire view laid forth before you. In the 1st verse, the Lamb appears with his company, nakedly standing upon mount Sion, without the mention of any temple as yet built over their heads, even such as these Jews' condition was when they came first to Sion. Some ordinances they had; they 'harping with their harps,' ver. 2, and 'sung as it were a new song,' uttering something differing from the doctrine of those times, but so confusedly, as 'no man could learn that song,' ver. 3; and they in a great part kept themselves virgins, and from being defiled with the fornications of the whore. And these are said to be the first fruits to God, ver. 4, that is, the first beginnings of a dislike of popery. But then, by degrees, the Lamb sends out three angels, to make a more open separation from Rome, the latter of which rises still higher than the former. The first, ver. 6, only preacheth the everlasting gospel;' that is, salvation by Christ alone, and calleth upon men to 'fear' and 'worship God alone, who made heaven and earth,' and not to worship saints and angels (thus the Waldenses did). But then, ver. 8, an age or two after that, there follow others who proclaim with open mouth, and tell Rome to her face that she is the whore of Babylon (thus Wickliffe and Huss). And then, ver. 9, after these follows a third angel, who proceeds further, and preaches that all those who will cleave unto her doctrine and superstitions, 'shall drink of the wrath of God for ever;' and so urge a separation from her, upon pain of damnation. And then, at ver. 14, you have the Son of man crowned, the Lamb having overcome the kings, to profess and countenance the protestant religion with their authority. And then, ver. 15, you have mention of a temple, churches being in all these northern parts publicly erected by their allowance and commandment; as the Jews did build the temple by the decree of Cyrus. And, chap. xv., the pourers out of the vials do come all forth of the temple, ver. 6. And if we consult the 11th chapter (the main occurrences of which are evidently contemporary, and do sum up the story of the same time with the vials, as by comparing the one with the

other, late interpreters have observed), this book running over two entire prophecies of all times (each of them), whereof the first ends at the end of chap. xi. Now in that chapter (which therefore contains the story of the last times), there are three editions of that temple plainly intimated. The first, supposed to be already standing when the vision is given, but imperfect in this, that it hath too great an outward court of an ignorant and profane multitude laid to it. And therefore John, bearing the person of the godly of that age, is stirred up to set upon a second reformation of it, and is bidden to measure that temple, altar, and worshippers anew, and to cast out that outward court that had defiled it. And then, ver. 19, there is a third edition of an holy of holies, for therein the ark is said to be seen; now the ark stood only in the holy of holies: noting out a more perfect church at last than all the former had been. A manifest allusion this is unto those three parts of Solomon's temple, the outward court, the inward temple, and the holy of holies.

Thus much perhaps might more clearly have been discovered in the story of the Reformation, but I judged it would better and more briefly be done in this the prophecy of it.

Use. Let no church therefore think itself perfect and needing nothing (as bragging Laodicea did), especially when it hath but that first foundation which it had when it came newly out of Babylon, and more especially in matters of worship and discipline. It is no dishonour unto those reformers to say that they fully finished not this work, as it was not unto Zerubbabel here that he perfected not the temple at first. Blessed men! It is evident they purposed more than they did or could effect, because 'the people's hearts were not as yet prepared,' as the phrase is, 2 Chron. xx. 33. In our very Common Prayer book there is an '*until* the said discipline may be restored,' which argueth they aimed at more; and besides, they were not apostles, to whom nothing might be added, as Gal. ii. 6; and God, raising up the tabernacle that was fallen down, not by immediate inspiration (as at first by the apostles), but by his Spirit, renewing and begetting light in an ordinary way. Hence, therefore, the church's coming out of the darkness of popery must needs recover that fulness and perfection of light (which the apostolical times had) πολυμερῶς, by piecemeals and degrees. As for the great things of the gospel, matters of faith or doctrine, they had so happy a hand therein that there is to be found little if any hay or stubble therein; but in matters of order, which concern worship or discipline (for so the apostle distinguisheth Col. ii. 5, 'faith and order'), let it be inquired into, whether they were so exact therein. Although this must be said, that God did take care for all fundamental ordinances of his worship, and it is a bitter error and full of cruelty to say, We have had no churches, no ministers, no sacraments, but antichristianal. God's first and chief care was to build up his church mystical, to make men saints, and he hath made glorious ones in their personal walkings with him; and to that end he made a plentiful provision in matters of faith, even from the very first. It fell out in this case as in a new plantation, which if men were to make in another world, and so to begin the world anew, their first care would be to provide necessaries for their subsistence as they are men; to have corn for bread, cattle for meat, and the like; but matters of order and government they think of afterwards, and often fall into the right by seeing their errors by degrees. Think not much, therefore, that men call for (as most men do) a reformation of some things amiss in matters of worship and discipline, or an addition of some things; perhaps a candlestick or some other utensil or ordinance of church worship, is found wanting. You will wonder that all along during the reign of those good kings, both

David, Solomon (who yet gave the pattern of, and also built, the temple), and those other reformers among the kings of Judah, there should something have been omitted about the feast of tabernacles until their coming out of the Babylonish captivity. Yet we find it was so, as appears by Neh. viii. 16, 17, 'The people went forth, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of God's house, and in the streets; and since the days of Joshua the son of Nun, until that day, the children of Israel had not done so.' This feast was kept (as is thought) by Solomon, 2 Chron. vii. 8, and by these same Jews, Ezra iii. 4, yet not in this manner according unto the law; and therefore at the 14th verse of that of Nehemiah it is said, 'They found it written in the law, that the children of Israel should dwell in booths,' which before that they had not done, although they might have kept that feast. But now they had learned by a sad experience to keep it aright with dwelling in booths, by having been lately strangers out of their own land; to signify which, and to profess themselves strangers, was the intent of that feast, and that rite of it, the dwelling in booths. And this reason is intimated in the 17th verse: 'All the congregation that were come again out of the captivity made booths,' &c. They did read also every day out of the law, ver 19, which before when that feast was celebrated they had not done.

Obs. 2. A second observation, that in the greatest businesses, which most concern the good of God's church and his own glory, he ofttimes suffers mountains of opposition to lie in the way of them; so here in the way to the building and perfecting his church. To give another instance of it, and that the highest. The salvation of the sons of men, whom he hath chosen before all worlds, is a business which of all other he most minded and effectually intended; but doth he bring it about without rubs? Never such mountains lay in the way of any business. Adam, he sins, and in him all those whom God meant to save, whereby the way to their salvation was quite blocked up. Mountains of sins make a separation between him and them, Isa. lix. 2, and not all the power of men and angels can any whit move, much less remove, them, no more than straws can move a mountain. But then comes the Son of God, who throws and buries all these mountains in the bottom of the sea. And when Christ had thus removed the guilt of sin, and would come into men's hearts to apply his death, there lie as high mountains in his way to us, as before lay in ours to him: Luke iii. 5, 'Prepare ye the way of the Lord, make his paths straight: every mountain shall be brought low.' There are high things and strong holds, 2 Cor. x. 4, that exalt themselves against the knowledge of Christ; but all these shall be brought low, and shall be made a plain. And as this is found true in the salvation of the church by Christ, so in its preservation and growth. There is almost no mercy, but some mountain or other lies in the way of it.

Reason. And the reason of this dispensation of God's is, both that his hand and power in bringing things to pass for his church may be seen and acknowledged, and that his enemies may be confounded. I put both these reasons in one, because we find them mentioned together in one place, Neh. vi. 16; in which chapter you may read of the great opposition made in building the city, as here the temple, which yet when God had carried on, 'It came to pass,' says that 16th verse, 'that when all their enemies heard thereof, and all that were about them saw these things, they were much cast down in their own eyes' (there is one part of the reason), 'for they perceived that this work was wrought by our God;' there is the other part. First, God's power appears in carrying things through much opposition. If there were a full concurrence of all second causes, and a general suffrage of them, his

voice would then be lost and swallowed up among that crowd; but when there is a great canvas (as in colleges we call it) then the power of his casting voice appears. Thus, why is God said to 'bring Israel out of Egypt with a strong hand,' Exod. xiii. 30, but because it was carried on through much opposition? There lay no less than ten mountains in the way of it. Pharaoh's heart was hardened ten times, which God did on purpose to shew his power, Exod. ix. 6. Secondly, he doth it to confound his enemies the more, which usually goes together with doing good unto his church: 'He renders vengeance to his adversaries,' and is 'merciful to his land,' both at once, Deut. xxxii. 43. He often suffers them to have the ball at their foot, till they come to the very goal, and yet then to miss the game, that so wherein they dealt proudly, he might shew himself above them, which is Jethro's reason, Exod. xviii. 9.

Obs. 3. This observation but in general. More particularly, a third observation is this: that temple-work especially useth to meet with opposition. You shall find the building and the finishing of this temple, in all the degrees of it, to have had many contentions against it, all along accompanying it. Thus, when first that altar was set up, Ezra iii. 3, it is said, that 'fear was upon them because of the people of those countries.' Again, when the foundation was laid, what interruption that met with, you heard before, out of the 4th chapter; and lastly, when they came to finish it, chapter v. 2, at verse 3, their enemies came and questioned them for it; 'who hath commanded you to build this house?' &c., and the devil was in it, in a pure opposition to the temple; for they had suffered them to build their own houses, as appears, Hag. ii. 4, and never stirred against them, but only now when they began to build the temple. Thus, in the New Testament, *Ædificabo ecclesiam*, 'I will build my church,' hath and will always have the gates (or the power) of hell following it to oppose it. I could demonstrate it all along out of that story also, but it would be too long.

Reason 1. The reasons of it are,

First, There is nothing more contrary to Satan than the setting up of God's worship, and the purifying and completing of it. And therefore, whilst the devil is god of this world, and hath any power therein, he will be sure to raise a head against that of all things else. So far as there are any aberrations in worship, Satan is set up; and so far as the worship of God is perfected, God is set up, and Satan 'falls as lightning.' Rev. iii. 9, false worshippers are called the 'synagogue of Satan.'

Reason 2. Secondly, There is nothing more contrary to flesh and blood. When Paul came to set up evangelical and spiritual worship (which is called a reformation, Heb. ix. 10), he met with opposition everywhere; and that from such who were worshippers also. There is a natural and blind devotion in men, that is most opposite to spiritual worship. Therefore, Acts xiii. 15, 'devout women raised up a persecution' against Paul. And men are addicted to their old customs, and what they were brought up in. Thus it is said of the Jews, though godly, that many thousands of them opposed Paul, out of their zeal to the law they were brought up in: Acts xxi. 20, 'Many thousands of the Jews which believe, are all zealous of the law:' and thereupon, at verse 27, we read that they stirred up the people, crying out, verse 28, 'Men of Israel, help: this is the man that teacheth everywhere against the people, and this place' (namely the temple, and the ceremonial worship of it).

Use. The use of both these points together is, not to be discouraged in, or think the worse of any business that is for God, because of difficulties and interruptions. In the 4th of Nehemiah, when the Jews went to build the walls of the city, the enemies mocked them, and said, 'What will these feeble

Jews do?' but still, verse 6, the people they went on, for they 'had a mind to work;' which when their enemies heard of, they then set upon them with open force of arms, verse 8. Yet nevertheless, 'We,' says he, 'made our prayer to God,' and set a watch day and night; they doubled their care and pains, and wrought both night and day, and did not put off their clothes, verse 21. And when Nehemiah heard that the enemy threatened to kill him, on purpose to dishearten him, yet, chapter vi., he would not flee, verse 11, neither was he at all disheartened, as knowing it was a sin to be afraid, verse 13.

Obs. 4. There is no mountain of opposition so great, that can stand before Zerubbabel (or God's people), especially when he goes about to finish the temple. (I might have made two observations of it, but I put them both together.) You see how contemptuously he here speaks of the opposition made: 'Who art thou, O great mountain?' though great in their own eyes, yet as nothing in his. He speaks as a giant unto a pigmy: 'Who art thou?' I will name one place more suitable to this allusion: Isa. xli. 14, 15, 'Fear not, thou worm Jacob: I will help thee, saith the Lord. Behold, I will make thee a new sharp thrashing instrument having teeth: thou shalt thrash the mountains, and beat them small, and thou shall make the hills as chaff.' He supposeth, in these his expressions, the church to be in the lowest, weakest, and most contemptible condition that might be: a worm, which no man fears, for it cannot do the least hurt, and which no man loves; yea, thinks it no cruelty or oppression to tread upon and kill. On the other side, he speaks of the enemies, all that might argue greatness, strength, and exaltation; he calls them mountains and hills. And what an unequal match is this, for worms to be set upon mountains to overthrow them! Yet, says God, 'I will take this worm' (for it must be his power must do it), 'and make it as a new sharp thrashing instrument with teeth' (with which kind of instrument those eastern countries did use to mash in pieces their rougher and harder fodder for their cattle), 'which shall thrash these mountains even as small as chaff, which is scattered with the wind,' as verse 16. This is the metaphor, the plain song you have in the 11th and 12th verses, 'Behold, all they that are incensed against thee shall perish; and those that contended with thee be as a thing of nought.' But this is especially found true when God's people go about to build the temple; no mountain then can stand to hinder them. There stood in the way of laying the foundation of this temple, the greatest mountain that was then (and well nigh that hath been since) upon the earth, the Babylonish monarchy, by the power of which these Jews were detained captives, and they would never have let them go. And therefore, Isa. lvii. 14, this phrase is used, 'Cast ye up, cast ye up, take the stumbling-block out of the way of my people;' and more expressly, Jer. li. 25, the prophet calls Babel a destroying mountain, 'I am against thee, O destroying mountain;' and for strength of situation he compares it to a mountain seated upon a rock, which is a farther addition of fortification to it. Yet, says God, 'I will stretch out my hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain, so as they shall not take from thee a stone for a corner, or for foundations,' verse 26. Whereas thou didst unbuild Jerusalem and my temple, I will unbuild thee, so as not so much as a stone of thee shall serve for any other building, but my Sion shall be built again. For to what end was the mountain thus removed? Even that poor Jerusalem, and God's temple there, might be built again. Thus Isa. xliv. 28, and xlv. 1st and 2d verses compared, 'Thus saith the Lord of Cyrus, He is my shepherd, and shall perform all my pleasure;

even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.' Cyrus and his army were the workmen whom God hired to cast up (as Isaiah's phrase is) or throw down (as Jeremiah) this rubbish that lay in his people's way, and of their building this temple. And all the victories that Cyrus obtained, and hidden treasures that through spoils he acquired, were all that Jerusalem might be built. So it follows in the 45th chapter 1–4 verses, and so on, 'Thus saith the Lord to Cyrus, whose right hand I have strengthened to subdue nations before me; and I will loose the loins of kings.' He was to overcome other nations and kings, before he could come at Babylon; as Crœsus, that rich king of Lydia, &c. And God threw down all afore him: 'I will go before thee; I will break in pieces the gates of brass, and cut in sunder the bars of iron' (all difficulties flew open, and nothing could stand in his way), 'and I will give thee the treasures of darkness, the hidden riches of secret places.' And why did God do all this for him? 'For Jacob my servant's sake, and Israel mine elect.' For otherwise, says God of this Cyrus, thou hast not known me, so verse 4. All this which God did for him was that he might 'perform God's pleasure, saying to Jerusalem, Be built, and to the temple, Thy foundation shall be laid,' as you had it out of the last verse of the foregoing chapter.

And then again, when the foundation thereof was thus happily laid, there stood (as you see in the text) another mountain in the way to the finishing and perfecting of it, namely, this Samaritan faction, who gained the power of that Persian monarchy to be against it; of which mountain the prophet here in like manner says, that it should be made a plain. And if the Persian monarch Darius had not come off too as he did, Ezra vi., from the 1st verse to the end of the chapter, God would have served him as he had done Babylon: 'Be ye wise therefore now, O kings, and instructed, O ye judges of the earth.'

Reason. The reason of all this lies but in three words which God hath spoken once, yea twice, *Ædificabo ecclesiam meam*, 'I will build my church,' which have more force in them than all the created power of heaven, earth, or hell. He had said it in the Old Testament (as you heard), Isa. xliv. 28, 'saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.' And Christ said it over again in the New Testament: Mat. xvi. 18, 'I will build my church.' He speaks of that church under the New Testament, which in future ages was to come. And what follows? 'The gates of hell shall not prevail against it.' You heard before in the Old Testament, that the brass gates were opened to make way for the building of that temple, Isa. xlv. 2. But here in the New Testament there are stronger gates than of brass; here are the gates of hell; which yet Christ, like another Samson, flings off their hinges. As whilst the devil is god of the world, *Ædificabo ecclesiam meam* shall be sure to be hindered, if he can; so whilst Christ is king of this world, and hath all power committed to him, both in heaven and earth, most certainly the gates of hell shall never prevail against it. It is this same *Ædificabo ecclesiam meam*, 'I will build my church,' that hath made all the stir in the world. I remember in the year 1619, or 1620, or thereabouts, when the wars in Germany began, it was reported that a great brass image of the apostle Peter, which had that pretended claim, by which Rome would hold her keys, fairly embossed upon a roll that hung down upon the image, in these words, *Tu es Petrus, et super hanc petram ædificabo ecclesiam: et tibi dabo claves, &c.*, 'Thou art Peter, and upon this rock I will build my church; and I will give to thee the keys,' &c., standing (as I take it) in St Peter's Church at Rome; there was a great and massive stone fell down upon it, and so shattered it to

pieces, that not a letter of all that sentence (whereon Rome founds her claim) was left whole, so as to be read, saving this one piece of that sentence, *Ædificabo ecclesiam meam*, 'I will build my church,' which was left fair and entire.

That promise, 'I will build my church,' is the *magna charta*, yea, the *prima charta*, the great and first charter of the saints in the New Testament; those words in the 16th of Matthew being the first that Christ uttered about it, and so contain within them all lesser promises of all sorts that follow, that concern the building of his church, or any piece of it. Now all that concern the building of his church are reducible unto these two heads: First, the preservation and enlarging of his church mystical, and of his saints on earth; and thus considering them personally, although they should be scattered each from other. Or secondly, the building up his church, as gathered in assemblies to hold forth his public worship in the world, as that place fore-mentioned is apparently to be understood by the next words; for he speaks of the keys in the following verse, whereby are meant all *media cultûs*, all ordinances of worship whereby his church is built. So then this reason, taken from *ædificabo ecclesiam*, branches itself into two parts: the first is taken from his love to his church mystical, or his saints simply considered as such; the second is from his interest in his own worship; for which he loves his churches that are the seat of it more than all the world.

1. His love to his church mystical is such that no mountain of opposition can stand before it, to hinder the enlargement and building of it up. This reason you have Isa. xliii. 3, 4, 'I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.' It is put upon this reason, *quia amavi te*, 'because I have loved thee,' and that more than all the world. Or if you will have it expressed in the language of this similitude here in the text, 'Mountains shall depart, and hills be removed, but my kindness shall not depart from thee,' says God, Isa. liv. 10. It is such a kind of speech as that of Christ's: 'Heaven and earth shall pass away, but not a tittle of my word,' &c.

2. His love to his churches, holding forth his name and worship in the world, is such, as nothing shall withstand the repairing and perfecting of them, and of that his worship, and every parcel of it. If God had not such assemblies in the world, he should have no worship. Therefore these churches are called the 'ground and pillar of truth,' both where it grows and where it is held forth, 1 Tim. iii. 15. He there speaks of church assemblies, as wherein Timothy was to learn how as an evangelist to behave himself, in the ordering and governing of them, as you have it in the words immediately foregoing: 'That thou mightest know how to behave thyself in the house of God,' &c. And the truth is, that that building of the house of God, of which only Zechariah here gives us occasion to speak, was but the completing all the ordinances of worship. It was not so much the building up the nation of the Jews that was here directly intended, but the building of their temple, the seat of worship, and introducing the candlestick, &c. And their assemblings there to worship according to God's own prescription was more to him, and is so still, than whatever else was or is done in the world. In the 87th Psalm, ver. 2, 'The Lord loves the gates of Sion more than all the dwellings of Jacob.' The gates of Sion were the gates of the temple that stood upon mount Sion, set open for the Jews to worship in; and these he loves more than other societies or assemblings, though of Jacob, and this more than them all, take them all together; whether civil in their

cities and families, or religious in their synagogues; where they were capable but of some few, not of all the ordinances that were in the temple.

And the reason of this his love, is the great concernment that his public worship is of unto him. God hath but three things dear unto him in this world, his saints, his worship, and his truth; and it is hard to say which of these is dearest unto him; they are *mutuò sibi fines*. God therefore ordained saints to be in the world, that he might be worshipped; and reciprocally appointed these ordinances of worship as means to build up his saints. In the commandments, the epitome of the Old Testament, the institutions of God's worship have the second place. The second commandment is wholly spent thereon; and therein how jealous doth God profess himself of any aberration or swerving from his own rules. Now jealousy, you know, proceeds from the deepest love. Yea, the third and fourth commandments are taken up about it also: the one about the manner, that his name (for so his worship is called, Micah iv. 5, compared with verses 2 and 3) might not be taken in vain; the other about the time. And then in the Lord's prayer, which is the epitome of the New Testament, in the second petition, if not the first, the worship and government of his church comes in; for his worship is his name, as was said, and we desire that to be hallowed: and nothing is more properly Christ's visible kingdom here than the right administration of ordinances in his church, which do set him up as King of saints. To this purpose I shall open that in the 15th of the Revelations, where, when the saints had got a temple over their heads, ver. 6, as was before hinted, then they call for a true and right worshipping of Christ, and this because he was King of saints. They sing: 'Great and marvellous are thy works, Lord God almighty; just and true are thy ways, thou King of saints, Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: and all nations shall come and worship before thee,' &c. There are three pairs or *conjugata*, which harmoniously answer one to another: first, here is a double title and kingdom given unto Christ, (1.) *Lord almighty;* (2.) *King of saints;* or, if you will, he is King of nations, and King of saints: (1.) King of nations, for so in that parallel place, Jer. x, 7, from whence these words here uttered are evidently taken, and therefore it is quoted in the margin, he is called; and so is all one with that expression here, 'Lord God almighty,' unto which (2.) they add this other, 'Thou King of saints.' And so these two are distinct, and both his titles. Then, secondly, here is a double duty suitably due unto him, according to these his titles, to fear him, and to worship him, both which are expressed by this general, to glorify his name. Thirdly, here is a double declaration of the justness of these titles, and the ground that calls for both these duties; his great and marvellous works in the world declaring him to be Lord God almighty or King of nations, and therefore fear is due unto him; and accordingly in Jeremiah we only read, 'Who would not fear thee, O King of nations?' And then there are his just and true ways, declaring him to be King of saints, which these here in their song add unto that of Jeremiah; and this calls for worship from us unto him: 'Who shall not worship thee, O King of saints? for true and righteous are thy ways and judgments.' In fine, here is Christ's supremacy acknowledged both in matters civil and ecclesiastical, in his government of the world and of his church. And as he is known to be King of nations by his works of providence abroad in the world, so to be King of saints by those true and righteous ways wherein his churches are to walk. And a parallel place unto this latter, as that of Jeremiah was unto the former, is that in Ps. lxviii. 24, where the psalmist, speaking of this worship of Christ, says, 'They have seen thy goings, O God, even the goings of my

King in the sanctuary.' Mark it; the *goings* he speaks of are restrained to his *goings in the sanctuary*, and spoken of him also as the church's King, *my king*. And so the words are the very same in sense that they in the temple here do utter, 'Just and true are thy ways, thou King of saints.' And the psalmist evidently speaks of his ways of worship in the church, as appears by the very next words: ver. 25, 'The singers went before, the players on instruments followed after,' &c., expressing the worship of him in his church in the language of the Old Testament, and he as their King in the midst of them, going in his greatest state. And yet more clearly, ver. 26, 'Bless ye God in the congregations.' Yea, and all this proves to be New Testament too, and a prophecy thereof, though uttered in the phrase of and in a prophecy of the Old. For what is said in ver. 18 before of this their King, is by the apostle, in Eph. iv. 8, applied unto Christ's ascension: 'Thou hast ascended up on high, thou hast led captivity captive, and hast received gifts for men,' namely, the gifts for building of his church, and directing of his worship under the new Testament, as it is expounded by the apostle in the following verses. And therefore, that which I have even now cited out of that psalm, vers. 24, 25, 26, &c., is to be understood as meant of the worship of the gospel in the congregations thereof, erected after Christ's ascension. I shall add but this: these ways are called *just* and *true*, in opposition to ways invented by men, which on the contrary are unrighteous and false: Ps. cxix. 104, 'Through thy precepts I get understanding: therefore I hate every false way.' There is certainly a right rule or way chalked out for every administration in God's sanctuary, if we could find it out.

To illustrate all this by a similitude from other kings. Two things manifest a king to be a king, and shew forth the glory of his majesty: 1. His power and rule abroad throughout all his dominions; 2. The observance, the worship, and state ceremonies that are at court; and these shew him to be king as much as the former. This we may see in Solomon, whose royalty and majesty was held forth thereby, as much as by his power: 2 Chron. ix. 4, 'When the queen of Sheba had seen the house that he had built, the meat of his table, the attendance of his ministers, and their apparel, and his ascent by which he went up into the house of the Lord,' it was said, 'there was no more spirit in her.' And in the 17th and 19th verses, 'He made a throne for the glory of his majesty, the like whereof was not made in any kingdom.' Now, Christ's court on earth are his churches, which are called God's house, Heb. x. 21 and 25 compared. And there his throne is set up, as in the temple of old. In all the visions of God, as sitting on a throne, made unto the prophets, that throne is presented as in the temple. So Isa. vi. 1, 'I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.' The temple was therefore called the 'place where God's honour dwells,' Ps. xxvi. 8, that is, his court, as some of our king's houses are called honours. And thus in the New Testament, in the representation of the church on earth as worshipping him, Rev. iv. 8th, 9th, and 10th verses, this church hath a throne in the midst of it, and God sits thereon, ver. 5, 6, 7. So that, indeed, there is nothing doth more exalt and glorify God than his public worship, and the government of his church purely and rightly administered: 1 Chron. xvi. 29, 'Give unto the Lord the *glory* due unto his name; *worship* the Lord in the beauty of holiness.' These two are joined together; the like you have Ps. xxix. 2. And it is part of that song which David made when he brought back the ark, and so set up God's worship. And further, in Isa. lx. 7, it is called 'the house of his glory;' and that chapter is a prophecy of the gospel, ver. 5.

Now, if the worship of God, and the government of his house, and every

ordinance thereof, tend so much to his glory, and set him up as King, then how much is he engaged to perfect it! He will fully shew himself to be King of saints in his worship, as well as King of nations in his works. And therefore, as his work is said to be perfect, Deut. xxxii. 4, so he will in the end make his worship perfect (I speak for the outward administration of it,) even the perfection of beauty, as the psalmist calls it, Ps. l. 2, which it cannot be styled whilst any part is wanting or misplaced; or, to conclude this reason in the language of the metaphor in the text, God is not like the foolish builder, that will begin to lay the foundation of his church, and not fully perfect and finish it.

Use 1. The first use shall be an extract of the first branch of this doctrine. Let God's people, therefore, know their strength. Though their enemies be as mountains, yet in a cause of God and his church, let them not be affrighted at them, Deut. vii. 21; yea, let them despise them all, as the phrase is, Isa. xxxvii. 22. When Rabshakeh brought a threatening embassage from the king of Assyria, with this preface unto it, 'Thus saith the great king, the king of Assyria,' Isa. xxxvi 4, 'Where are they among all the gods of the countries, that have delivered their land out of my hand?' &c. In answer to this, what doth good Hezekiah, through the prophet's encouragement, return again, but this, 'The virgin, the daughter of Sion, hath despised thee,' Isa. xxxvii. 22. Although she be but a virgin, yet she hath a champion who is in love with her, that will take her part, and fight her quarrel. The people of God are weak in themselves, but they have a strong captain; so Christ declares himself to be unto them: Joshua v. 14, 'As the captain of the Lord's host am I come.' And if a lion be the captain, though the army consists but of harts and sheep, yet they will be too hard for the wolves that come against them. It is the comparison the Scripture useth: Isa. xxxi. 4, 'Like as the lion and the young lion roaring on his prey, when a multitude of shepherds are called forth against him, so shall the Lord of hosts come down to fight for mount Sion, and for the hill thereof.' And then how still and quiet is the enemy and avenger! Jesus Christ was born, as to be a king, so a conqueror; and we may style him King Jesus the Conqueror. So Rev. vi. 2, 'He went forth conquering, and to conquer.'

Use 2. If God will throw down all mountains of opposition that hinder the perfecting of his church, then get up your faith and resolution for this great work of reforming the church, and forecast not what opposition you are like to encounter with; get but your hearts filled with faith, and you will be able to say (as Zerubbabel here), 'Who art thou, O great mountain?' It was long ere Zerubbabel could be brought to believe, or to resolve to do it, the discouragements were so great. The greater mountain of the two was the unbelief in his own heart; but when he once did resolve to set upon the work, he found all those mountains to vanish before him. To speak still in the language of the metaphor: have but as much 'faith as a grain of mustard seed,' and you may 'say to this mountain, Be removed into the sea, and it shall be removed.' Hezekiah was a great reformer; 'he removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent,' 2 Kings xviii. 4; and then, withal, it is added in the following words, 'He trusted in the Lord God of Israel,' ver. 5. They that will reform a church or state, must trust more in God in doing it than in any work else.

Use 3. It is a word of caution; for if the worship of God and every part of it doth so much concern God's glory (as hath been shewed in the reason of this doctrine), then take heed how you meddle with it. Be sure you set the service of the house of the Lord in its right order (as the phrase is of Heze-

kiah's reformation, 2 Chron. xxix. 35), and that according to clear light from the word of truth. Know and consider that you meddle with edge tools when you take this work in hand (which I speak, not to discourage you from it, but to make you wary in and attentive to it); more than all the works you ever did set your hands and hearts unto. It was a good and a religious purpose in David to bring back the ark, and for the substance of the duty he was right in it. He mistook but in the order; he set it upon a cart, whenas the priests should have carried it. Himself thus speaks of it: 'We sought not God after the due order' (that is, God's institution), 1 Chron. xv. 30; and when it was like to fall (God confuting thereby their error) Uzzah did but touch it to keep it up (and that too was done out of a good zeal). God smote him for it, though God himself acknowledged it to have been but an 'error' or 'rashness' in him, even when he smote him: 2 Sam. vi. 7, 'The anger of the Lord was kindled against Uzzah, and God smote him for his error.' But yet it was an error about the ark (God's worship), and a small one there is dangerous. But you will then say, We had best not meddle with it at all, but let it alone, and leave it as it is. It is true that David himself in his fear had just the same thoughts: 1 Chron. xiii. 12, 'David was afraid of God that day. How (says he) shall I bring the ark of God home to me?' If men be stricken thus for touching of it, God be merciful to me (thought he), let it rather remain where it is: 'So David brought not the ark home to himself, but carried it aside into the house of Obed-edom,' ver. 13; but God did soon confute him of this his error also, for the 14th verse tells us that 'the Lord blessed the house of Obed-edom, and all that he had.' And when David began to bethink himself, Surely if it brings a blessing upon the house of Obed-edom, it will do the like on mine too. And then we read in the 13th chapter, 'He prepared a place for it, and brought it home;' and he, being by this breach made put upon searching into the word, found that the Levites only ought to carry it; and that because they did it not at the first, the Lord therefore made a breach upon them, ver. 30. Now, above all we observe, that when he amended that error and brought it home, he was blessed, and blessed indeed; for no sooner did he think of building a house for it but God promised to establish his house for ever, 2 Sam. vii. 11. And read the 18th chapter, and you shall see how all his enemies upon this were subdued afore him. And then of his son Solomon, God says in the 13th verse, 'He shall build an house for my name, and I will establish the throne of his kingdom for ever.' His own house and the kingdom were established together by it. Thus likewise when this second temple was to be finished, God provokes them to it by this, 'From this time will I bless you,' Hag. ii. 19; and as he blessed them, so he will bless you and your families, and the kingdom. To instance in some particulars, which have been in your hearts also, as that purpose was in David's, together with encouragements out of the Scriptures suited thereunto. You have declared your godly resolution to be (to express it in your own words), to use your utmost endeavours to establish learned and preaching ministers, with a good and sufficient maintenance, throughout the whole kingdom, wherein many dark corners are miserably destitute of the means of salvation, which project tendeth to enlarge Christ's mystical church. From this time God will bless you (look for it), and establish the kingdom by it. The Scripture, for your encouragement, holds forth an example of just the like practice of one of the best kings, and of that same blessing following upon it, which is in all your aims: 2 Chron. xvii. 7–10, 'Jehoshaphat, in the third year of his reign, sent to his princes to teach' (that is, to countenance the teaching of the word) 'in the cities of Judah, and with them the Levites and priests; and they taught in Judah,

and had the book of the law of the Lord with them, and went throughout all the cities of Judah, and taught the people.' Here is the same practice that you have resolved upon, and the success is answerable to your hearts' desire; for, ver. 10, it follows, 'And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, and they made no war against Jehoshaphat.' This will secure the land as much as that posture of war you intend. You have also issued out an order for the purging out divers innovations in and about the worship of God, for the abolishing of all crucifixes, scandalous pictures, &c., and other the like superstitions. Go on to establish it; you will establish the kingdom by it. Not to quote the book of Kings and Chronicles, which is abundant in such examples, we have an instance more ancient of the like blessing of God upon the like practice: Gen. xxxv., Jacob reformed his family of all their strange gods, and all their earrings, ver. 2 and 4, and the success was, that the terror of God was upon all the cities round about them, ver. 5. You have likewise declared that you intend a due and necessary reformation of the government and liturgy of the church, &c.; you will find the like blessing to be upon this also, in the war you have undertaken against the popish Irish rebels. When Abijah, king of Judah, was to fight with Jeroboam, king of Israel, that had perverted the worship of the Lord, see how he pleads the cause against them and his army: 'Ye have cast out the priests of the Lord; but as for us, the Lord is our God, and we have not forsaken him; and the priests which minister unto the Lord are the sons of Aaron;' that is, such as by God's own appointment were to govern the church, and to minister afore the Lord: 'And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense; the shew-bread also set they in order upon the pure table, and the candlestick of gold, with the lamps thereof. We keep the charge of the Lord our God, but you have forsaken him; and behold God himself is with us for our Captain, but you shall not prosper,' &c. ver. 9–12. And the issue of all this is recorded ver. 16, 17, 'God smote Jeroboam and all Israel before Abijah and Judah, and the children of Israel fled before Judah; and Abijah and his people slew them with a great slaughter, so that the children of Israel were brought under at that time.' But on the contrary, if you falter in the matter of religion and worship, know that from that time God will curse you, as he did Jeroboam and Israel with him, who, when he had set up the calves to hold the people to him, God threatens his house, to take it away, 'as a man takes away dung until it be all gone,' 1 Kings xiv. 10. And as for Israel and the state of that kingdom, he threatened to smite it as a reed is shaken with the water, ver. 15. Whereas you may stand as a rock in the waters, and all alterations and turnings of the stream would but dash and break themselves upon you, you all that while abiding firm and unmoved; you will then become as a reed in the waters, tossed up and down with contrary motions of fears and troubles, as the stream carries you this way or that way, even as that state of Israel from that time was but fluctuating, and at best 'unstable as waters,' with variety of governments and governors, the stream of the people sometimes turning one way, sometimes another (as in the story appears); and in the end God says that he will 'root up Israel out of this good land,' and pluck up this reed even by the roots, when it hath been tossed awhile up and down. So it follows there.

I will end this caution with two rules. First, be sure you establish nothing but what you have full, clear, and general light for. Secondly, condemn nothing, and suffer nothing to stand condemned, in which you in your consciences are doubtful there may be a truth; for if you should build the least hay and stubble, you will not only suffer loss, but lay a foundation of

a new rent and division in the age to come. For there is a Spirit mentioned in the text, even the Holy Ghost, who will not rest working in men's spirits till the whole building be rightly framed according to the pattern in every piece of it. And whatever is amiss, and not according to his mind, the light of his fire will both discover it and burn it up; which leads me to the fifth observation, which is this,

Obs. 5. That God carries on the work of finishing his temple, 'not by power nor might, but by his Spirit.' By *Spirit* he meaneth the Holy Ghost, by a more immediate hand stirring up men's spirits unto this work; turning and convincing them of the truth, and of their duty towards it; and likewise by coincident acts of providence, so apparently wheeling about to the effecting of it, that though *might* and *power* be brought to concur in it, yet so as his hand alone shall be seen and acknowledged in it. And thus his *Spirit* here is manifestly interpreted in the 10th verse, where it is said that as all should 'see the plummet in the hand of Zerubbabel' (the instrument of building it), so they should perceive those 'seven eyes of the Lord, which run to and fro through the whole earth' (that is, his eyes of providence, called *seven*, because of their perfection), these to have so guided and managed all the affairs thereof, that all the rays and beams of providence issuing from those eyes might be seen to meet in the accomplishment of this as their ultimate aim and scope. Now these seven eyes, Rev. v. 6, are called 'the seven spirits of God, sent forth unto all the earth.' And Rev. i. 4 are plainly interpreted to be the Holy Ghost in his various workings, for 'grace and peace' is there wished 'from the seven spirits.' Thus much for the explication of it.

Now that the building of the temple is thus more immediately carried on by the working of the Holy Ghost, you may read it all along in all the story of the building of this temple in the Old Testament, as likewise in that of the New.

First, the laying the foundation of this temple, it was done indeed by the power and might of Cyrus; but yet, Ezra i. 2, it is added, 'The Lord stirred up the spirit of Cyrus;' and how, but by a mere act of foresight or providence aforehand about it? God had, an hundred years before his birth, by his Spirit written a prophecy of him, and that by name, Isa. xliv. 28, which these Jews shewing him, God's Spirit stirred up his spirit thereby; for in his proclamation himself says, 'The Lord hath charged me to build him an house at Jerusalem,' so ver. 2 of Ezra i. And when he had thus given leave to the Jews to go and build it, yet still it was a great matter of self-denial to them to leave their houses and gardens which they had built and planted at Babylon, Jer. xxix. 5. Therefore it is further added in the fifth verse of that first of Ezra, 'Then rose up the chief of the fathers, and the priests and Levites, with all them whose spirit God had raised up, to build the house of the Lord.' And then again, when it came to this second work, the finishing of it, they were exceeding backward to it; but God sent two prophets, who convinced them of their duty; and therefore, Hag. i. 14, it is expressly and on purpose put in, that 'the Lord stirred up the spirit of Zerubbabel, and the spirit of Jeshua, and the spirit of all the remnant of the people, and they came and did work in the house of the Lord their God.' And again, whereas the Persian kings had made decrees against the building of it (which was the greatest impediment of all the rest), God brought Darius his heart at last off to it, and that by so unexpected a way, as made all the people joyful. So it is expressly said, Ezra vi. 22, 'They kept the feast of unleavened bread with joy: for the Lord had made them joyful, and had turned the heart of the king of Assyria unto them, to strengthen their hands

in the work of the house of God.' Yea, and his heart was so much stirred in it, that he not only makes a decree for it, ver. 8, but likewise against all those that should oppose it, under a capital punishment, ver. 11; yea, he curseth all that should 'put to their hand to alter it,' ver. 12, so that the enemies that before opposed it were now constrained to further it, ver. 13. All this was done, as you see, 'not by power, nor by might, but by God's Spirit.' Thus much for this instance in the text out of the Old Testament.

See the like in God's building his church in the New; both in setting up his church in the world at first, when heathenism, backed with the power of the Roman empire, stood in the way of it, and likewise in raising it up again, when antichrist had thrown it down. For the first (the erecting of it), did he use might, or power, or an army (as it is varied in the margin), to conquer the world by? No such matter. He chooseth twelve or thirteen men, whereof the most were poor fishermen, and he sends them not all together in one troop neither, but dispersed apart into several parts of the world, some taking one country to conquer, some another: the most ridiculous course in appearance for such a design that could be imagined. Yet (as Rev. vi. 2) Christ in these went forth 'conquering, and to conquer,' and took nothing with him but his bow (as it is there) and his arrows (as it is Ps. xlv. 5), the preaching of the gospel, even 'the foolishness of preaching' (as the apostle calls it); yet hereby the people fell so under him (as the psalmist's phrase there is), that in three hundred years that whole empire was turned Christian, and heathenish worship thrown down; and this, you see, 'not by power, nor by might, but by his Spirit.'

But then again antichrist steps up, the beast of Rome, and 'after him all the world wandered' (that is, the European world), Rev. xiii. 3, saying, 'Who is like unto the beast? who is able to make war with him?' ver. 4. But at the 14th chapter a lamb encounters him, and but with a handful in comparison, out from among whom he sends a few emissaries, to 'preach the everlasting gospel to every nation, tongue, and kindred,' ver. 6, &c.; and in the end he wins all the northern kingdoms to embrace that gospel, and will still go on to conquer and win ground; so that, in the 15th chapter and 2d verse, we read of a perfect victory over the beast. And whereas before it had been said of 'his holiness' the pope, 'Who is like unto the beast?' now it is said, ver. 4, 'Who shall not fear thee, O Lord? for thou only art holy.' And whereas afore 'All the world wondered after the beast, and worshipped him,' the world is now so altered, that it is said, 'All nations shall come and worship before thee,' in the same 4th verse. And now the wonder is as much how all this is brought about: 'Not by power, nor by might, but by his Spirit.' So it is expressly said, 2 Thes. ii. 8, speaking of 'this man of sin,' he says, 'Whom the Lord shall consume with the Spirit of his mouth;' that is, by his Spirit, in the preaching of the gospel, and working in the hearts of men, and overcoming kingdoms unto Christ and his church. So we read, Rev. xvii. 4, 'The Lamb shall overcome the kings that made war with him,' and yet not by power, but by his Spirit.

Reason. The reason of this is, because the building of God's church is his own business, in a more special manner, more than any other; therefore he will be sure to do it himself, and more immediately be seen in it. As it is said of Christ personal (the tabernacle of his human nature), Heb. ix. 12, that it was 'not made with hands, that is to say, not of this building' (as the apostle there speaks); that is, it was not framed by the power of nature, as other men are, but by the Spirit; so it is true of Christ mystical, his body, and the tabernacle of his church. It is not of the ordinary make that other societies of men (whether families or kingdoms) are of; it is not made with

hands (with human wisdom or power, as they are), that is to say, is not of this building. Thus, Heb. iii. 4, 'Every house,' says the apostle, 'is built by some man;' that is, all kingdoms, families, and societies, God in an ordinary providence leaves to men to build in their own way; but, says he, 'he that built all things is God.' Which is spoken of God's building his church (which is his house), and all things appertaining unto it, as is evident both by the foregoing words, ver. 3, 'He that built the house' (the apostle speaking of Christ, who is God) 'hath more honour than the house,' and also by those words that follow after, 'Moses was faithful in all his house' (namely, in the building of that house then), 'as a servant; but Christ as a Son over his own house (now); whose house are we.' The reason why thus himself by his Spirit builds it, is held forth in that one word. It is his own house, and therefore he will oversee the doing this himself; and will do it so that none shall share in the glory with him, although he useth them.

Use 1. First use is that which is made of it in the 10th verse, namely, that in matters which concern the building of the church, we should learn to 'despise* the day of small things.' The prophet speaks it by way of reproof, 'Who hath despised the day of small things?' because the beginnings of this work then were but small, and there was little appearance in human foresight to effect it. Therefore, who almost was there that did not despise it and despair of it? Remember that there is a Spirit in the text, and no man knows how far he may carry on the smallest beginnings, which he lays as the foundation of his greatest works, that his own immediate hand may the more appear. 'The kingdom of heaven' was at first but 'as a grain of mustard-seed,' says Christ, 'the least of all seeds; but when it is grown, it is the greatest of herbs, and becomes a tree,' Mat. xiii. 32. In Dan. ii. 34, 45, there is mention made of 'a stone that was cut out of the mountain without hands;' which expression is used not only to shew the divine power that accompanied it, but to intimate that it was at first but some little stone which without hands dropped out, or was blown down from the mountain; for if it had been a great one, it must then have had hands to cut and hew it out, and to throw it down. And yet, lo! 'this little stone became a mountain, and filled the whole earth,' as it there follows.

A second use is that which is in the text, that when you see anything done for God's church, beyond the reach of human wisdom and foresight, that you would fall down and cry (as they are taught here, ver. 7), 'Grace, grace, unto it.' You are not to cry up, Zerubbabel, Zerubbabel, that is, any means or instrument whatever, whether king or parliament, much less this man or that man, but to exalt the free grace of God, the work of which alone it is and hath been.

One word more unto Zerubbabel; the text calls for it: 'This is the word of the Lord unto Zerubbabel.' From which let the observation be this:

That this work of finishing the temple lies first and chiefly upon Zerubbabel and his elders to take care of, that is, upon prince and elders. And though Jeshua and his fellows the priests are intended (as being the one of those olive-trees formerly mentioned), yet Zerubbabel and the magistrates are only spoken to. All such motions should come first from you; it is your duty to be the he-goats of the flock, to lead on all the rest, as the prophet Ezekiel speaks. Thus, Ezra i. 5, 'Then rose up the chief of the fathers of Judah and Benjamin to build the house of the Lord;' it had otherwise never been done to purpose. So in the building of the temple at first, the motion came first into David's heart: 1 Chron. xxix. 3, 'I have,' says he, 'set my

* Qu. 'not to despise'?—ED.

affection to the house of God.' And then, ver. 6, 'The chief of the fathers and princes of the house of Israel,' they follow; and then fell in the people, and they rejoiced and offered willingly, so ver. 13. You should commend unto the people what is good and right: 'Let us bring back the ark of our God unto us,' said David, 1 Chron. xiii. 3; and no sooner had he commended it unto them, but (as it follows, ver. 4), 'all the congregation said they would do so: for the thing was right in the eyes of all the people.'

And the reason why this is your more especial duty is, because God hath honoured princes and magistrates above, and set them over, others. And as those who honour God, God will honour, so those whom God hath honoured, he expects should honour him, and you cannot do it better than this way; for how much his honour is concerned in his worship, you heard before.

Let the honour of it move you. Take the renowned men in Scripture, and their greatest glory hath been to be builders of God's house. It is mentioned as Moses his highest honour, Heb. iii. 2–4. And David, though a king already, accounts this a greater honour than his crown. So 1 Chron. xxix. 14, 'Who am I,' says he, 'and what is my people, that we should offer so willingly?' He speaks it of offering towards the building of the temple. And in the New Testament it is the apostles' honour, that they were master builders; yea, it is made Christ's highest honour: Heb. iii. 3, 'This man was accounted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.' So far as you are capable of it, and have power to do it, be in this conformed unto him. The prize of this honour is set before you, and you have the first offer of it. An opportunity such as these last hundred years well nigh have not afforded the like to it. This parliament seems to have been called by God 'for such a time as this;' and if you will not do it, God will do it without you. As he said that deliverance, so (say I) reformation will arise some other way. God hath a Spirit here in the text that will work it out in men's hearts, if power and might should not; and that will be little to your honour, as Deborah said to Barak. In the 5th of Micah, ver. 7, 'The remnant of Jacob' is said to be 'as a dew from the Lord, and as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.' The prophet useth two similitudes, to shew both that the multiplication and growth of the church depend not upon man: first, for their propagation, and their being multiplied, he compares them unto the dew, which is engendered and distilled from heaven immediately; therefore, Ps. cx. 3, new converts added unto the church are compared unto the dew, and God's begetting of them unto 'the womb of the morning,' when over night the earth was dry. Again, the growth and maintaining of them he compares unto the sprouting up of herbs and grass in wildernesses where man comes not, and so their springing 'tarrieth not for man, nor waiteth for the sons of men,' for them to come with watering-pots to nourish them (as herbs in gardens do), but these have showers from heaven that give the increase: 'I the Lord,' speaking of this vineyard, 'do keep it; I will water it every moment,' Isa. xxvii. 3.

The conclusion. Now for a conclusion, and winding up of all. Is this word of the Lord spoken to you in a way of general application only, such as similitudinary examples, which in some things hold a likeness, use to have, (all things happening in the Old Testament 'for examples, and are written for our admonition, upon whom the ends of the world are come,' as the apostle speaks, 1 Cor. x. 11)? Or is there not some more special word that applies this vision of the candlestick and olive trees as prophetic types of the

like work of finishing the temple, to fall out under the times of the gospel, when the church is come out of popery? That Babylon was the prophetic type of Rome, you all know where to find that; it is in the 17th and 18th of the Revelations, and so applied by the Holy Ghost. And that the foundation of this temple was the type of our first reformation, when we came out from Babylon, was in the first observation shewn you out of chap. xiv. and xv. And that the Samaritans are by the Holy Ghost made the type of those that shall in any age corrupt the worship of God, by mingling idolatrous or popish superstitions, as our innovators have done, we meet with the application thereof, by the Holy Ghost himself, unto some living in the best of churches under the gospel, namely, that of Philadelphia, Rev. iii. 9, 'who say they are Jews, and are not; Behold (says God), I will make them to come and worship before thy feet, and to know that I have loved thee,' (as speaking unto that church.) Now, whereas the Holy Ghost, describing them to be such as 'say they are Jews, but are not,' it is in a periphrasis of speech all one as to say they are Samaritans. Josephus tells us that, when the Jews were in a prosperous estate, the Samaritans would then say that they were Jews; and that fore-mentioned place, the 4th of Ezra, manifestly implies as much, for they there plead, 'We worship God as you do,' &c. And although we pass not this judgment on men's persons, yet we may speak of causes and things, as the Scripture hath done before us. Now, as certain it is that those God's magistrates who, under the times of the gospel, especially in these last days, have and shall assist the reformation of the churches from under those Samaritan superstitions intermingled with their worship, and shall afford their countenance and aid to the finishing and perfecting the temple, they are typified out by the olive trees here (which were then Zerubbabel, their chief governor, and his elders). And accordingly we find as express an application of it by the Holy Ghost himself, as prophetically intended herein. Thus, in the same book of the Revelation (in which prophecy of the New Testament the Holy Ghost borrows all the elegancies and flowers in the story of the Old, thereby to set out the story of the New in succeeding ages), in the 11th chap. ver. 4, the Holy Ghost describes the two witnesses that should oppose the beast and his party in all, and especially the latter, ages, saying, 'These are the two olive trees, and the two candlesticks, standing before the God of the earth,' where, by the candlesticks, are meant the churches, as was shewn before, and by the two olive trees, the eminent magistrates and ministers that supply oil for the maintaining of these churches' light and glory now, as Zerubbabel and Jeshua the priests did then. Yea, the Holy Ghost deciphers them not only by the very same hieroglyphic that is presented here in Zechariah, but also he useth the very same words which we find there in the interpretation of the vision, 'standing before the God of the earth.' And, further, this vision of the candlestick, and those two olive trees, in Zechariah, did signify, as was shewn, not so much, if at all, the first laying of the foundation of the temple, which had been done many years before; but was eminently, if not only, to hold forth that work of finishing and completing it, which remained then to be done, and to stir them up thereunto was that vision as there given. Therefore, answerably now, the full analogy of the type must principally fall upon, not so much the first reformation, as upon a second work of the perfecting and finishing of them. And accordingly, as Zerubbabel there in Zechariah is seen, 'with a plummet in his hand,' ver. 10, to measure out what remained unfinished for the building of the temple, so here in the 1st verse of the 11th of the Revelation, John hath a 'reed given him,' (he representing the godly of those ages) and is bidden to 'measure the temple

of God, and the altar, and the worshippers;' and this, as supposing a temple to have been already built, only having too vast and great an outward court laid to it, ver. 2. And although the computation of the whole time of antichrist's reign is there mentioned and annexed to these occurrences, yet but to this end, to shew how that time allotted him to reign should end and expire; and so in that to shew what passages should fall out in the church, towards the expiration of it, as a warning and signal of it (whereof these are the chief); for, chap. x. ver. 6, the angel that gives that prophecy in the 11th, swears that time should be no longer (that is, the beast's time), but until the days of the seventh trumpet, which were shortly then approaching; for immediately after these occurrences rehearsed, we find that that seventh trumpet sounds, ver. 15 of that 11th chap.

But then, you will say, there is mentioned after this an overcoming and killing of these witnesses by a war of the beast, even his last war against the saints, whereby he shall throw down their candlesticks, and cut down these olive trees; and, if so, where then is all the encouragement which you have given?

I dare not say that this killing is as yet to come. It is the greatest controversy in this book whether it be past or no; but, however, supposing it not yet past, to take off discouragements from thence,

First, For the time of it, we know it not how long, it may be a good while unto it, and, in the mean time, we may yet enjoy a summer of the gospel, and an harvest of a better reformation, a little time of which (if it were to be bought) were worth a world.

Secondly, If you attentively observe it, you shall find that killing expressed by an allusion unto Christ's being crucified at last, and then their rising again, like his rising again with an earthquake, and ascending unto heaven, as these are said to do, ver. 11–13. Now, with what doth Christ comfort himself before he was to die? 'Destroy this temple,' says he, 'and in three days I will raise it up again;' with the same may you be encouraged also, though you supposed it yet to come. It is but a *destruite hoc templum*, a destroying of that you are about to repair, this temple, and but for three days and an half, no longer; for 'After three days and an half' (as it is twice said, in the 9th and 11th verses), God will rear it up again, and that with advantage, making a better edition of it, even an holy of holies, in which the ark is seen (as ver. 19), in comparison of the former. Yea, and further (as some think), this killing shall be but a civil death, that is, of them as witnesses only; not a natural death, as men. (For how else are their bodies said to lie dead for three years and an half?) And so the same persons shall rise again, and enjoy the fruit of their former labours, and ascend into a greater glory.

And thirdly, Suppose this should come upon you, even when you are about to finish your work (as the 7th verse hath it, ὅταν τελέσωσι, when these olive trees are about to finish or perfect their testimony (as some do read it), yet let not even this cause you any whit to forbear this work. Christ knew he was to be crucified, yet he casts the money-changers out of the temple; and so do you. Purge and reform the temple, though you die for it in the doing of it. It is worth the observing, that though it was told good king Josiah, in the beginning of his reign, that God would bring evil upon Jerusalem, because of their apostasy in Manasseh's time, and he knew that all he could do in reforming should not quench God's wrath, 2 Kings xvi. 17, yet he reformed with all his might, and therein 'there was no king before him that was like unto him,' ver. 23, 25. Do you your duty, and serve your generation (as David is said to do). 'Be strong, and let not your

hands be weak, for your works shall be rewarded,' as it is in 2 Chron. xv. 7.

I conclude all with that speech unto this whole State, which David used to Solomon, concerning the building of the temple in his days: 1 Chron. xxviii. 20, 21, 'Be strong, and of good courage, and do it: fear not, nor be dismayed, for the Lord God will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. And behold, the courses of the priests and the Levites shall be with thee, for all the service of the house of God: also the princes and the people will be wholly at thy commandment.'

Die Mercurii, 27 *Aprilis* 1642.

It is this day ordered by the House of Commons in Parliament, that Mr Goodwin and Mr Caryll be desired to print their sermons preached the last fast-day before the said House; and that no man shall print those sermons for the space of two months next ensuing, without their particular licence and approbation.

H. Elsynge, Cler. Parl. D. Com.

These are to give notice, that I appoint R. Dawlman to print my sermon.

Tho. Goodwin.

APPENDIX.

NOTE.

It is necessary that we should give some account of the pieces that follow. The first is copied from a folio volume of 'broad-sheets,' in the British Museum. No date or authentication is attached to it, but it forms part of a collection of similar documents attributed to the Divines of Goodwin's time. We have no doubt that it is, as it professes to be, a genuine collection of *Goodwiniana*, collected by some loving friend.

The others, Nos. 2–11, are notes of sermons by Goodwin, taken by one of his Cambridge hearers. They are copied from an interesting MS. volume belonging to Mr Grosart, containing notes of a great number of sermons by Cambridge preachers, between November 1629 and August 1630. The volume is inscribed on a fly-leaf, *MS. by Dr Crackenthorpe,—Purchased by Mr Paul with his Bible and his Defence of Constantine, January* 20. 1838.—*J. P.* Then a note in pencil informs us that *J. P.* is *J. Player of Saffron Walden, Essex.* We see no reason to doubt that the notes are in the handwriting of Dr Crackenthorpe. At all events, they are certainly as they were written from day to day by some one of Dr Goodwin's hearers at Trinity Church. They are not of great intrinsic value, especially as most of the sermons from which they are taken are extant. But this gives them additional interest as a curiosity. In comparing their meagreness and confusion with the fulness and order of the sermons as published, we ought to remember that the auditor probably heard only the rough draft of the sermons, which were afterwards elaborated and expanded for publication.

A few blanks occur, representing words that we have been unable to decipher. It is quite possible that these ought to have been more numerous, as there are some other words that we may have read wrongly; but these, if any, we are confident are very few. We cannot but congratulate ourselves on being able, through Mr Grosart's kindness, to enrich our reprint of Goodwin's Works with what is virtually a work of his hitherto unpublished.—Ed.

APPENDIX.

1. SHORT, HOLY, AND PROFITABLE SAYINGS OF THE REVEREND DIVINE, DOCTOR THOMAS GOODWIN,

WHO DEPARTED THIS LIFE FEBRUARY 23. 1679–80.

(From a Rare Folio in the Library of the British Museum.)

We sail to Glory, not in the salt Sea of our tears, but in the red Sea of Christ's precious Blood.

A sanctified Heart is better than a silver Tongue.

A Heart full of Graces is better than a Head full of Notions.

Notional knowledge, it makes a Man's Head giddy, but it will never make a Man's Heart holy.

The Wheat and the Chaff, they may both grow together, but they shall not both lie together.

In hell there will not be a Saint amongst those that are terrified; and in heaven there will not be a sinner amongst those that are glorified.

Will you pity a body that is going to the Block? and will you not pity a Soul that is going to the Pit?

What a sad visitation is that, where the Black Horse of Death goeth before, and the Red Horse of Wrath followeth after!

A Man's Condition in this Life may be honourable, and yet his State as to another Life may be damnable.

There cannot be a better being for us, than for us to be with the best of Beings.

That which makes Heaven so full of Joy is, that it is above all fear; and that which makes Hell so full of Horror is, that it is below all hope.

To be a Professor of Piety and a Practiser of Iniquity is an abomination to the Lord.

Oh! Sin is that Mark at which all the Arrows of Vengeance are shot.

Were it not for Sin, Death had never had a beginning; and were it not for Death, sin would never have had an ending.

Oh! did Sin bring Sorrow into the world, then let Sorrow carry Sin out of the world.

Let the Cry of your Prayers outcry the Cry of your Sins.

Nothing can quench the fire that Sin hath kindled, but the water which Repentance hath caused.

You that have filled the Book of God with your sins, should fill the Bottle of God with your tears.

He can never truly relish the sweetness of God's Mercy, who never tasted the bitterness of his own misery.

None can promise us better than Christ can, and none can threaten us worse than Christ can.

Can any Man promise us anything better than Heaven? or, can any Man threaten us with anything worse than Hell?

Heaven is promised to those that love Him, and hell is to be the Portion of those that hate him.

To live without fear of death, is to die living: to labour not to die, is labour in vain.

Men are afraid to die in such and such sins, but not afraid to live in such and such sins.

Oh! the hell of horrors and terrors that attend those Souls that have their greatest work to do when they come to Die!

Therefore, as you would be happy in Death, and everlastingly blessed after Death, prepare and fit yourselves for Death.

Did Christ Die for us that we might live with Him? and shall we not desire to Die, and be with Him?

A believer's dying day is his crowning day.

God protects Men when they are in His way, but not out of His way.

Sin is never at a higher flood, than when Grace is at a low ebb.

Though the Church's Enemies may be Waves to toss her, yet they shall never be Rocks to split her.

It is not a time for Sion's Sons to be Rejoicing, when their Mother is Mourning.

When the Church's adversaries make long furrows upon her back, we should cast in the seed of tears.

Many, instead of sympathising with Believers in their Misery, are censuring them for their Misery.

True love to Christ can walk on the water without drowning, and lie on the fire without burning.

How shall we land at the Haven of Rest, if we are not tossed upon the Sea of Trouble?

A saint of God lives upon the love of Life, and fears not the terror of Death.

None are so welcome to that spiritual Canaan as those that swim to it through the Red Sea of their own Blood.

Saints are not so much afraid of suffering as they are of sinning: in suffering, the offence is done to us; but in sinning, the offence is done to God.

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2. Mr Goodwin of Katherine Hall, at Trinity, the 5th of November 1629.

They knew God, but glorified him not as God, neither were thankful.—Rom. I. 21.

Thankfulness hath relation to God as a good God. Thanksgiving is the subject I am upon; and it is the duty of this day to reckon up some of God's common mercies to this land. The Lord made all men of one blood, yet he appointed certain times for them to live in; and therefore some ages are happier than others;—nations, some are happier than another. We could never have come forth in a more happy and blessed time.

1. For the age, which is counted the dotage, yet is blessed. Two blessings make a nation happy: (1.) Human knowledge and wisdom; (2.)

Knowledge of God, which sanctifies saints, as the other civiliseth men. Both lights have shined more clearly now than in any age: (1.) For the human knowledge—the Egyptian—all hath been afforded us. (2.) The knowledge of God, of which any nation hath not been partaker of. Blessed are those eyes that see those things ye see: Deut. v. 3, 'The Lord made that covenant with us, not with our fathers.' That light, in regard of the people's light, though not as the ministers'; full sea it is now, if ever it was, amongst the people.

2. The place. If thou hadst had the wings of a dove to cull out the place thou most desired, couldst thou have culled out a more happy place to set thy foot in than this?

3. For the healthful temperament of it in regard of fundamental laws, which are as a wholesome air to the body. We enjoy our own good, which cost our forefathers much pains.

4. The succession of princes, which was sometime hazarded, but God hath continued it still. For this God is to be magnified, for they are, 1 Sam. ii. 8, the pillars of the world; for he compares the world to a rotten house, which is underpropped with such pillars. 1 Tim. ii. 2, he commands to give thanks for kings; for heathen, much more for Christian. Great things hath he done for us, which are never to be forgotten, in delivering us so often.

5. The peace and tranquillity of this land, which is above all blessings; therefore, saith Solomon, Prov. xvii. 1, 'More one morsel in quietness,' &c. Blessed are the people in such a case; but peace with gospel, as fair weather in harvest: Acts ix. 31, 'Then had the churches rest, edified, comforted.'

6. The security of religion established amongst us, and a standard of religion as the doctrine of the churches. The saints who live amongst you are in great abundance. The preaching of the gospel, which excels all the Jesuits; they cannot imitate us herein, because God helps us to make sermons in an immediate manner.

7. The special deliverances of this land, which are two great ones: that in '88, and this which we celebrate, wherein God gave us new charters, and renewed our lease of the gospel that we have had. Oh! what cause have we to be thankful. This day is holy to the Lord as a Sabbath as a fast; though our hearts ought to run in another channel, namely, of thanksgiving, they are mourning. Now, as these mercies are public, so public thanksgiving ought to be had; and herein we may make melody to the Lord. You that are students ought to regard this the more,

1. Because they are common mercies and public. Because all the mercies God brings on this land are for your sakes. They are all yours, 'that the abundant grace might,' &c., 2 Cor. iv. 14, 15.

2. Because by public mercies God hath most glory. His name is made glorious in this world. This is a second motive the apostle adds, 'to the glory,' &c.

3. For your brethren you ought to give thanks. It is your duty; it is meet to do so. Ps. cviii., this David rejoiced in; Acts xxiv., the Jews were thankful for their peace.

Now I will shew you the greatness of the sin of unthankfulness, to press it on you.

1. Because the object is God's goodness; we are unthankful immediately to God. In that you are unthankful unto God, you sin against the value of goodness, for the despising of which there is a treasure of wickedness* and wrath, Rom. ii. 4. Again, his goodness is his glory; therefore it must

* So in the MS.; but qu. 'judgment'?—Ed.

needs be great. His mercy is the thing is most dear to him; it is the tenderest part; therefore called the 'bowels of mercy,' and 'tender compassion.'

2. It is an unnatural sin, because the light of nature doth condemn it, Luke vi. 32, 33. Sinners love those that love them. He loads you daily with mercies; but, Amos ii. 13, you do load him with sins. The cords of love are called the cords of a man. The beasts will be thankful in their kind; nay, the insensible creatures. It returns fruit.

3. All goodness is included in this duty of thankfulness, Ps. cxlvii. 1. This is profitable. It is the best way to obtain mercy. Unthankfulness forfeiteth mercies; it procures a blessing upon the mercies of God. An unthankful man eats the curses of God.

It is pleasant to God, Eph. v. 19. You have heard it is music, Ps. lxix. 31. Pleasant to man. What is the ground of thankfulness? A joyous heart. Luke i. 46, 47, see, as much as she rejoiceth, so doth she thank God and magnify him.

It is comely, because it gives God his due, 2 Sam. vii. 19, 20. It is all we can do to God. 'What am I able to say more to thee?' It is a comely thing to give God his due. It is an honourable duty. *Modestissimum istud verbum Rogo;* but to give thanks is more honourable, though it be a part of prayer, &c. It moves God.

What is it? Thankfulness is a rendering of the glory of God's goodness, through Christ, in all things and always, for the acknowledgment of his goodness.

(1.) It is a rendering: Ps. cxvi. 12, 'What shall I render to the Lord for all his benefits to me?' (2.) It is a free rendering, because that the will is more than the deed in this duty of thankfulness. (3.) The glory of his goodness; not the substance of your estates, but the glory, Rom. xiv. 6. (4.) It is the glory of his goodness. To glorify his goodness is more than to glorify his mercy. (5.) Through Christ. That is, thankfulness; 'through Christ let us offer the sacrifices of praise,' &c., Heb. xiii. 5. (6.) In all things, Col. iii. 17. Do it in the name of Christ; that is, all within you, that is, in all conditions, glorify God. (7.) Always: Eph. v. 20, 'Give thanks always to God.' (8.) The end, principally to acknowledge your sin, and testify his goodness; for to do so out of fear is not thankfulness. 1 Chron. xxix. 14, David praised God for that he had a heart to give God thanks. Even so should we have such hearts.

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3. Mr Goodwin of Katherine Hall, at Trinity, Nov. 8.

Neither were they thankful.—Rom. I. 21.

Now I must shew what unthankfulness [is], which I could not do unless I shewed what the contrary is. It is a free rendering of the glory of God's goodness principally, and the testification of our thankfulness and love to him. A larger definition: It is when, out of our own selves, we do acknowledge our own unworthiness, and God's free goodness, and our kindness* in relation to him, in all things and at all times, principally to glorify God, and testify our loves.

1. The *genus* is a rendering. It hath relation to good things we have received; it is he returns all.

2. It is a free rendering unto him. It is a property of thankfulness, an

* Qu. 'dependence'?—Ed.

essential one. The chief thing looked at in kindness is good will: 2 Cor. viii. 10, 'You have been willing a year before.' This is an aggravation of their bounty: 1 Chron. xxix. 13, 14, 'Who am I that I should offer so willingly?' So the poor widow casting in a mite. Observe whether your sacrifices come off willingly. Do you pray for fear of the whips of conscience? This is not thankfulness.

3. The object; the glory of God's goodness, 2 Cor. iv. 15, God's glory; 'that through your thankfulness glory might redound to the glory of God.' The schoolmen shew how to be thankful. If he be more excellent than thee, then the best way to be thankful is honouring him. Ps. l. 12. But to one that is poorer render that he wants: ver. 14, 'Offer unto God thanksgiving;' *i.e.* God requires the rendering of his glory unto him. When God hath the quintessence of the use of all these things, that is, thankfulness. He doth not deny thee the possession of them. Sometimes the Lord hath need of our credit; that is, when the Lord's glory lies at the stake, and thou must part with thy credit, or else God's glory will die.

4. The glory of his goodness. When you consider the Lord's goodness to you, and it moveth you to pray, Rom. vii. 13, 'Render honour to whom honour is due,' that is not thankfulness, but rather slavish fear.

5. Wherein we are to give God the glory of his goodness.

(1.) By acknowledging our own unworthiness, his free goodness, and our obedience in relation to him. Deut. viii. 17. Thou shalt remember the Lord thy God, and shalt not sacrifice to thy own parts. 1 Chron. xxix. 13, 14. Thus David did: 'We have given thee of thine own,' for we are strangers here. We must acknowledge that there is nothing in yourself to move you thereto. 'Who am I, that thou hast brought me hitherto?'

(2.) Thou art to acknowledge thy own unworthiness; not only that there is nothing in thee that might move God to give thee life, but that thou art unworthy of it, and say that thou art less than the least of God's mercies. The poorest creatures art thou less [than], and unworthy of.

(3.) Thou must acknowledge, *i.e.* thou must not rest in a sensibleness of thy unworthiness.

(4.) It must be a real rendering. Thou must order thy conversation aright; hereby may you express your thankfulness to God: 'I will pay my vows unto him.' 'Truly I am thy servant;' *i.e.* I will devote myself to serve thee. Think with thyself, What hath been done for the Lord? as king Ahasuerus for Mordecai. Shall I thus foolishly requite the Lord for his goodness? as Nathan to David. The Lord hath given thee this much, and more, and yet are unthankful.

(5.) We may express our thankfulness, as David for Jonathan: 'Who is left to do good unto?' 2 Sam. ix. We should say, Who is left of the godly?

(6.) The sixth is to be thankful to God in all things, and always. Look wherein God's goodness is, therein should you be thankful. So for afflictions, which we should not be thankful for, but inasmuch as they are for our good, and we believe it; thus Job. For temporal, but especially spiritual, mercies; and old mercies, and mercies to come; all the promises made to you. David was thankful for a blessing to come, as you may read Ps. xxxi. 9.

(7.) At all times. When God leaves giving, then leave thou to be thankful. But God never leaves giving, as the river running. Be thankful while you have being, because you cannot be thankful enough unto the Lord.

(8.) Your end must be principally to glorify his goodness and testify your love. Thy thankfulness should equal God's kindness. David thanks God

for that he was able to be thankful uprightly. To testify our love: 'I love the Lord because of his goodness, and because he hath heard the voice of my supplication and prayer. Because he hath inclined his ear unto me, therefore will I call on him as long as I live.'

The causes of thankfulness. We must be thankful through Christ and for Christ. All come down through him, and therefore all our thankfulness must go up to God through him also.

(1.) Because Christ is our high priest, and we cannot offer thanks without him.

(2.) All things come by him, therefore all things must be returned by and through him again.

(3.) We must be made acceptable by the power of Christ.

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4. Mr Goodwin of Katherine Hall, Novem. 22. 1629.

Neither were they thankful.—Rom. I. 21.

The point we have in hand is about thankfulness. I have shewn what it is already. It is a free rendering of the glory of God's goodness unto him, in testification of our love unto him, and to glorify him principally. Now we may enlarge this; for so far as God's goodness extends, so far must thankfulness reach. Eph. v. 20. It is *omne ens et non ens.* Express your thankfulness really to him by vows and prayers, and by doing the saints good. Render all in Christ, because all God's goodness comes to you through Christ; so in your praises.

Now, the causes of thankfulness, and degrees of it.

1. You must take a due consideration of his mercy. Therefore I will praise the Lord with mine understanding. Marvellous are thy works, and that my soul knoweth right well. This is the reason that brute beasts cannot be thankful. Deut. xxxii. 6, 'O foolish people,' &c. Study God's mercies to your souls. Take note of small as well as great. It is a sign of an humble man. David did so. Ps. ciii. 2. As you confess your sins, so God's mercies; and remember the Lord's mercy. David says, 'My soul, forget not all his benefits.' This is so necessary, that it is put for thankfulness, and so on the contrary. Lay charge on thy heart. 'They soon forgot the Lord, that had done great things for them,' Ps. cvi. 21.

2. We should esteem God's mercies, 2 Cor. ix. 15. We must apprehend them as unspeakable. 1 Thes. iii. 9, 'What thanks shall I give to the Lord?' Such a mercy as this aggravates God's mercy. He hath not dealt so with any nation and country. Consider the number of God's mercies. Have a true estimate of them, and have an estimate of your own unworthiness. 2 Chron. xxxii. 25. They were proud, and murmured against God. Ps. cvi. 24, 25. They despised that good land. This would set estimation on God's mercy.

3. We should get the sense of God's love in these in thy heart. Either thou hast a heart set on God, or set love on the creature in him. Acts xiv. 17. Ps. lxiii. 3, 'Thy love is better than life.' When he perceived the Lord's love he was thankful. A small dinner of herbs will be pleasant to thee, if thou seest God's love. Apprehend God as a Father, and then give him thanks: 'Giving thanks to God and the Father.'

4. Get hearts loving of God again. This is the ground of that melody to the Lord. Get your hearts warmed with godly love. Self-love is the cause of unthankfulness. Loving the creatures inordinately will strengthen your

hate to God, and in love to his creatures we are nothing thankful, because of the creatures' love. Get your hearts weaned from the world. It is a reflex act of the mind.

5. Get joy in him, and rejoice in him always. This opens the heart. 'What, am I to offer willingly such a sacrifice to the Lord!' Get joy in his goodness; for joy in the things of this life will draw away your hearts from God. Rejoice in God's goodness. This is the complete definition of thankfulness. That we might learn to be thankful, let me shew what is unthankfulness. Three degrees:

1. When you are not thankful in your thankfulness; when it is not done out of a right end, or from a good ground. The pharisee took thanks to himself in thankfulness to God. A man may pray amiss; so a man may give God thanks amiss. This is the first degree of thankfulness, Hosea iii. 5. Dost thou fear his goodness? Then art thou thankful. Is thy heart quickened in the sight of God's goodness? The more thou hast, the more thankful shouldst thou be. This is a character of a thankful man: 'I will praise the Lord as long as I live.' To be thankful unto God because of mercies to come; this is good, but not the sign of God's . . .

2. Whenas you do not render unto [God] the glory of his goodness which they are able to render . . . in goodness . . . In Hezekiah; he had received many mercies, 2 Chron. xxxii. 2, 5. He did not live so much better. Now, are you living according to the means God hath given you? He requires meet thanksgiving as doth the earth, Heb. vi. 7. This was Solomon's sin. He had from God, and rendering not according to his mercy. How many are there among you that render nothing at all unto God. Every mercy of God should lead us to repentance. The rivers return to the ocean, and dost not thou return thy life to God again?

3. When we render evil unto God for his mercy, Neh. ix. 25, Do you thus foolishly requite the Lord for his goodness? You cast the Lord's laws behind your backs. Do you render evil for good? David was not stinted in a kingdom, and why hast thou dealt thus? 2 Sam. xii. Thou hast wealth, and dost thou live in a greater sinning against God? So for all the mercies of God; as strength; and art thou strong to pour forth strong drink? For which of all God's mercies do you requite him? What? Do you war against his will? His own weapons! God will heap coals of fire upon your heads. Because God doth defer judgment, therefore do you sin more and more. No greater sin of . . .

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5. Mr Goodwin of Katherine Hall, at Trinity, Decem. 6. 1629.

Because when they knew God, they glorified him not as God, neither were thankful.—Rom. I. 21.

Sinning against knowledge is the highest aggravation of sin. Four times it comes in the chapter; one in ver. 28, the other in ver. 21. I will shew you the aggravation of this sin by questions,

Quest. What is meant by sins of knowledge, and how many ways may we sin this sin?

Ans. Two ways may we sin against knowledge:

1. When knowledge is the object of sin. It is one thing to sin against a knowledge of sin.

2. Sin and the knowledge of sin.

1. It is a greater sin that is directly against knowledge.

(1.) When they do abuse their knowledge, as Judas. When they do not only abuse their natural knowledge, but against knowledge of the Scriptures; when they have some shifts for their sin, as David had in killing Uriah. So Saul, his sparing the fattest sheep is directly against knowledge. To use the law to sin by the law. Men have shifts for their covetousness.

(2.) When men do neglect to get knowledge, herein men sin against it, Heb. v. 12. Though sins may be done out of ignorance, yet because they did not get it when they might have had, so God reckons up to the Gentiles their sins of knowledge. You that have lived long under the means might have gotten much knowledge; therefore the Lord will reckon them as sins against knowledge, if you do not improve them.

(3.) When men refuse to get knowledge, as the adder stoppeth his ear at the charmer; or are afraid.

(4.) When they hate the knowledge and the light that is come into the world, this is a high kind of sinning against the knowledge, so extinguishing this light, that they might sleep the quieter: Jude 20, 'But what they know,' &c.

(5.) When they hold their sin against their consciences. They invent lies in hypocrisy, 1 Tim. vi. 3, 4. They fashion their sins against God.

2. In regard of others: Sinning against knowledge,—

(1.) When men do conceal their knowledge from others. Knowledge is light, and men cannot hide light, but it will discover itself.

(2.) Suppressing of knowledge: Acts iv. 17, 'Let us threaten them, that they speak no more in his name.'

(3.) When we force others to sin against knowledge: John ix. 34, 'They cast him out.'

II. When men sin collaterally against knowledge. Though a man know such a duty to be a duty, and yet doth it not. I will shew you the aggravation of this sin also.

1. When we sin against light, and according to that, the greater sin, the more light. Some sin against the light of nature, the men with men sinning and doing uncleanly, Rom. i. 24; to be unthankful, and disobedient to parents, and unmerciful. So lying and covenant-breakers, John viii. 44. Two sins he reckons up there. He sins against the fact done.*

2. When men sin against the light drunk in in their youth, Prov. xxxi. When Manasseh thus sinned against the sins (instruction?) of his youth, Jer. ii. 3, 4, 'Cry unto Jerusalem, I remember thou wast thus and thus.' Prov. xxii. 10, a principle gotten in youth will hardly depart. Your hearts are tender in youth.

3. The more real and experimental knowledge is wrought in you, this is more grievous. Paul gives Timothy an admonition concerning his example. Note, thou hast the light of nature, word, and example, in Isa. xxvi. 10, 'The land of uprightness.'

4. The more taste thy knowledge hath in the world to come, when thou hast known the bitterness of thy burden, and yet go on, this is a high sin. Those that have been enlightened, and fall back, no more mercy for such afterwards.

I. Before the act done, we may sin against knowledge.

1. When thou knowest the issue and the end of thy sins. This sin leads to death, Prov. viii. 6; as Judas, 'Woe to him that betrays him.' He was told fully of it. The destruction of the city was foretold, Jer. xxxviii. 2, 3.†

* The meaning of this is clear, when compared with Vol. IV. p. 182.

† See Vol. V. p. 178.

2. The more consultations thou hast in thy heart, and yet dost it, the greater thy sin. Darius had many consultations, Dan. vi. 14. He laboured till the going down of the sun, to deliver him out of the lions' mouths. Because every motive should leave an impression on the heart.

3. When there is outward confirmation against it. Thus did Balaam, Num. xxii. 6. The ass reproved him. 2 Peter ii. 10. So Pilate; he had divers confirmations of Christ, and his wife sent to him not to meddle. God's providence witnessed against him.

II. In the act done three things.*

1. The less passion in sin thou hast.

2. The less hardness.

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6. Mr Goodwin, at Trinity, December 13.

Because when they knew God, they glorified him not as God, neither were thankful.—Rom. I. 21.

I shewed the last day when and how many ways a man might sin against knowledge. Sinning against professed knowledge: Rom. ii. 18, 'Thou knowest the things of the law.' You sin against the principles of knowledge, 1 Tim. i. 20; they were excommunicated that they should no more blaspheme.

In the act of sin, three rules whereby we might examine our hearts, whether it be that sin.

1. The less passion thou hast in the heart, as Peter in a passion denied his Lord and Master Jesus Christ; for he knew him to be the Messias. When knowledge hath its full work, and yet that a man should sin, this is a great aggravation.

2. The more sorrow of heart thou hast in the committing of a sin, it augurs thy sin is the greater. From whence comes all the reluctancy in the hearts of wicked men, but from their consciences telling them, as Herod in beheading John Baptist. The text saith, that 'he was exceeding sorrowful.' This aggravated his sin so much the more. Here was a bank of displeasure cast up, over which he broke.

3. So much the more hardness of heart that thou hast contracted in sin, it is the greater. 1 Tim. iv. 4, They know these to be lies, and yet speak them; because they had their consciences seared with a hot iron. When you have light come into your hearts and reject it, it is the hot iron. Knowledge makes men familiar with their sin. Judas had a hard heart, for much knowledge had hardened his heart. Hardness of heart in contemning light and slighting sin, counting it as a small thing.

(1.) When men know they are in an evil way, and yet go on in it, as Pharaoh did.

(2.) Those that defer their repentance sin against knowledge. Your consciences tell you you are in a bad case, and yet live in it. Thus Balaam; he desired to die the death of the righteous, but would not live so.

(3.) Those that do know the way of God, and yet for fear of shame will not come in; for fear of being nicknamed thou wilt not come in. Some of the pharisees sinned against the Holy Ghost. God gave them up to it, because they sinned against the Son of God. Jesus Christ will gather such at the last day to appear before him to condemn.

(4.) Those that know the grace of God, and have salvation offered, yet will not go to the price of it. The young man in the Gospel did thus.

* These three things are inaccurately stated. See Vol. IV. p. 180.

(5.) Some profess the truth and the fear of God, and yet fall back from that way they have professed, 'that make a lie,' and by them 'is the way of truth [evil spoken of].'

Use. See what a great engagement it is to [those that] have knowledge, to take [heed] to glorify God with it.

1. Thou that hast knowledge canst not sin so cheap as others. Thy sins are dearer.

2. Thou wilt have the more hardness of heart. 'How great is that darkness.'

3. The Lord will give thee up to worse sins, to despise his ways, hating his children. These are the sins to which he will give thee up, because thy end is seven times worse than thy beginning.

4. God will give thee up to more despair. Isa. lix. 1, 2, salvation is far off from them, because they were sinners against knowledge. The more presumption against God's mercy, so the greater &c.

5. The more knowledge here, the more terror of conscience thou wilt have hereafter, when thou comest into thy place.

Obj. It is best to be ignorant, if knowledge, &c.

Ans. Thy sin will be the same as if thou hadst sinned against knowledge. Prov. i. 23, He will rejoice over them, and laugh at them when their fear cometh, and mock at their ruin. Thou wert best to turn speedily to him, for the sentence of condemnation may come out speedily against thee. The Lord will bear forty years with an ignorant one, but not five with you.

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7. Mr Goodwin at Trinity, Jan. 30, An. Dom. 1629.*

Professing themselves wise, they became fools.—Rom. I. 22.

I shew you wherein wisdom consists.

1. Wisdom enables a man to look to those things that are profitable for themselves. They fall into many foolishnesses.

2. It makes us do that that is good at all times and conditions. That is a wise man. A godly man only wise, for he pitcheth upon godliness, profitable for all things: Jer. xvii. 8, 9, 'He shall [not] be careful in the time of,' &c.

3. It directs a man to do what is right; to the means, 'Wisdom is profitable to direct,' Eccles. x. 10.

4. It must enable a man to take the way, and to walk in it: Eph. v. 15, 'Be ye not unwise.'

I shewed you the degrees of folly, which we will not repeat.

The particulars wherein folly doth consist.

1. In wanting ability to consider things aright. A wicked man is a fool in this regard in divers particulars.

(1.) They are unable to consider the goodness of God, and their badness, and therefore fools. They are unable to reflect on themselves. So madmen, for want of wisdom, their thoughts are dispersed; they cannot call them in: Eccles. v. 1, 'When thou goest into the temple, offer not the sacrifice of fools,' for they consider not what they do: Jer. viii. 6–8, 'None say, 'What have I done?'

(2.) He cannot consider the issues and consequents of things. He wants

* The substance of the sermon from which these notes are evidently taken will be found in Vol. X. p. 200, *et seq.*—Ed.

foresight, Deut. xxxii. 27, 28. This is an unregenerate man; but 'a wise man foresees the evil, and hides himself,' Prov. xxii. 3.

(3.) They cannot consider the fit time and circumstances of doing good: Esth. i. 13, they were 'wise, knowing the time.' The stork knows his time, but my people do not. This is a great misery; so where they are unable to discern the seasons of praying, of recreation, of study; all this is folly.

(4.) Fools are unable to lay things to heart; therefore they are always uneasy, for sad thoughts enter into them. They forget the afflictions of Joseph: Isa. xlii. 25, 'He hath poured out the fury of his anger; it burned him, and yet he laid it not to heart.'

(5.) He is unable to use his rule aright; he forgets his directions; he cannot walk by his rule. His wisdom fails when he walks by his rule. He knows not how to pray; he cannot use the rules of prayer: Prov. xiv. 3, 'The wisdom of the prudent understands his way; the folly of fools is deceit.' 2. He wants wisdom to judge of things which are good for him, and therefore he judgeth by false rules.

(1.) He sees what is present to be better than that which is to come, how good soever. This is the part of fools, and the , as a little child. The promises of God they lay aside, as it was [with] Demas, 2 Tim. iv. 10. He loved this present world. The unregenerate, they are for present things; so the young man in the Gospel. It was his judgment. Rom. viii. 18, Paul counted the afflictions as nothing. He looked at things not seen. This is our rule, that false, &c.

(2.) He prefers that which is easy to be obtained, though worse, before that which is more difficult, though better. He is a sluggard, the wise man is diligent. The ways of the wise are too high for him. A wise man will set on the hardest duty and difficultest. Wisdom is too high.

(3.) A fool judgeth according to outward appearances. A fool would say that a man in gay apparel was best; for the unregenerate judge outwardly, as children do the book best that hath most gays, and sermon that pleases best. They judge according to the quantity of a thing, or else by multitude. They follow a multitude to do evil. They are fools. They think to be heard for their much babbling. They never look to a broken heart, as David did. He cannot discern between things that differ. They take temporary faith for true faith, because there is a likeness. A godly man hath wisdom to know this. They still follow their own minds and wills, and therefore all fools are self-willed. So will wicked men; that way the wind blows, they will sail, according to their lies.

3. In regard of their choice they make divers [mistakes].

(1.) They choose things that are less necessary for things that are necessary. Unregenerate men spend their time before they get pardon;* a wise man seeketh the kingdom of heaven first. Mary had chosen one thing necessary, but Martha busied in many things.

(2.) They choose uncertain for certain things. God gives richly all things. What folly is this! 'Charge them that are rich, that they be not high-minded,' &c.

(3.) He is a fool that provides but for one event; a wise man provides *in omnem eventum*. The steward had done wisely in making himself friends. This is a wise man; therefore to provide for all events is wisdom.

(4.) He that will not choose rather a small inconvenience to avoid a greater is a fool. To endure hardship for a time is wisdom. Thus Moses,

* The meaning of this appears on comparing it with Vol. X. p. 206.

Heb. xi. 25, 'Choosing rather to suffer affliction,' &c.; Job xxxvi. 21, 'Take heed of lies, for this hast thou chosen before affliction.'

(5.) The bargains that wicked men make are foolish bargains: Isa. lii. 3, He sold himself for nought. The fool hath a price, but hath not a heart to use it aright.

(6.) In the issue and end, wherein in divers things he is foolish.

[1.] He believes everything, and the promises of his heart: Ps. xlii. 11, 'Their houses shall endure for ever;' this is their inward heart. They think prosperity will abide always: Isa. lvi. 12, He will take his own way; Come, say they, to-morrow shall be, &c.

[2.] He doth things in vain, Gal. iii. 3, Jer. xvii., as the foolish virgins had not oil in their lamps; and so, when we suffer many things, and in the end fall away, Heb. x. 38, they are the worst fools of all the rest. The Galatians are called foolish, therefore, because they fell away.

[3.] Those things that they choose for their happiness is made their ruin. He is taken in the snare of his own sin: 2 Chron. xxviii. 23, The gods he sacrificed to were his ruin.

Use. You that are discovered to be fools, see that ye become wise. For nothing be fools, since a fool inherits nothing. They shall inherit shame and dishonour. God hath no pleasure in fools. Get more wisdom before God delighteth in thee. Go, get thy understanding and wisdom changed. Honour is not fit for the fool. A rod is fit for the fool's back, a whip for an horse; so conscience shall whip the foolish men. Do not go on in your sins, to provoke God; he is stronger than you. Get your hearts changed; choose things rather which are certain and necessary and convenient for you, before the fool's uncertain things.

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8. Mr Goodwin of Katherine Hall, at Trinity, Feb. 24. 1629.

The fool hath said in his heart, There is no God. Corrupt are they, and become abominable.—Ps. XIV. 1.

I lately discovered the folly that was in men's hearts by nature. Next comes vain reasonings. They are not those erroneous opinions in speculative knowledge, but in general of them; those vain reasonings that guide men in their actions. As in his judgment he followed reason, so in his practice. All reasoning consists of two things. The first is of some principle, the second of some induction of these, &c. So two things: 1. That there is in men's hearts abundance of false principles, which are the root of all other false reasoning. These possess their judgments. 2. All those vain arguments whereby men do sheathe themselves in their evil ways. For the first of them, to discover it unto you, it is my text. This is the fundamental principle of all. As all being depends on God, so the belief of a God is the upholder of all. Now, the fools, that is, all mankind, have said in their, &c. Rom. iii. 10, he applies it to all mankind. This is the ground of all impiety in their lives; it proceeds from this. This text lays open unto us the unbelief in men's hearts, and the false principles that are in men, which break forth into action.

Doct. In all men's hearts there is a principle of unbelief, or secret unbelief of all the principles of religion, and so consequently of corruption of manners in their lives. I will shew you what these principles are. Out of principles are gathered both the doctrine of knowledge and religion; so in the power of God, Heb. xi. 6. But in these are principles. It is the foundation of

coming to God. See it in popery, which are the principles of the doctrine of the devil, which being believed they will be [obliged to believe all the rest]. For their knowledge, as that the church cannot err; so in practice, in works of merit, they will practise it by giving away all their goods. So other principles laid in the heart will overturn all popery. It will overturn practice and judgment, as in Luther; and for godliness, if sound principles were admitted and laid in the heart, would make us conformed to the truth; so, on the contrary, there is a general unbelief of all the principles of the truth. Here is the foundation: Heb. iii. 22, as belief makes us come to God, so unbelief is the foundation of our departure.

Demonstration 1. You that know your own hearts shall find as if his heart believed not concerning any demonstration of that there is a God, or that there is a day of judgment. It will at first seem as a strange thing; as when Paul spoke to Felix, his words seemed strange. All men will say that there is a God; the principle is strange to their hearts; this is the full demonstration.

Reason 1. Because they are things not seen. The principles of religion are not seen. Who hath seen the reward of the righteous? None think there is a world to come, and a reward for the righteous, because they see them not, they will not believe them: 'Let him come down from the cross, that we might see it.' These things must be apprehended by faith, which is the evidence of things not seen.

Reason 2. The nature of man is apt to believe anything else besides the things that concern God and godliness: John xii. 37, they believed not Christ for all his signs. So God complains of it that men will believe things not seen, but not so of God.

Reason 3. Men will not believe the principles of religion, because they delight not [in them], for self-love hath possessed their hearts; because they work against them, therefore they will not believe; they have pleasure in unrighteousness.

Demonstration 2. When a man is converted, he begins to learn all the principles of religion again.

Reason. Because his former belief is not strong enough to resist sin. Their hearts are put to no distress all this while. He comes to see that there is a God that he never saw before. He casts out all the false earth, and digs till he doth come to firm ground; so of sound faith.

Demonstration 3. Men do not believe the principles, and therefore this is a demonstration. The more a man grows in faith, he sees his unbelief more certainly. It is unbelief. Our Saviour complains of the little faith of his disciples, and God complains that there is unbelief; and young in grace say it.

Demonstration 4. If any man's heart be converted, he calls in question these principles, whether there is a God or not. Until then they are left in darkness, having some dissension.

Demonstration 5. Men's actions shew they do not believe.
of the heart, as David said, They profess they believe God, but in deed they deny his own operation. Mal. iii., 'If I be a master, where is my fear? if I be a father, where is mine honour?' Your unbelief is seen in your actions. When men do otherwise than God requires, they live in unbelief: Jer. v. 22, if ye believe that I am he that sets bounds to the sea, ye would say presently, We will fear him; but, ver. 21, if you did believe that there is a world to come, then you would not wholly provide for this life. When a traveller sees the sun almost down, he would make haste; so if we believed that the time of grace is short, we would begin to make our calling and

election sure. These are the common principles of religion, which, if they believed, as other things, they would do as in other things; but the fool hath said in his heart, There is no God. So if we believed that the enemy was coming, we would put on the armour of God.

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9. Mr Goodwin, of Katherine Hall, at Trinity, Feb. 21.

The fool hath said in his heart, There is no God.—Ps. XIV. 1.

5. *Another demonstration.* When a man is in a storm, then their hearts fail; as the disciples, when the wind arose, they being in the ship. Christ said to Martha that she did not believe, John xi. 24. They mistrust God in some small things, because their faith is put to it, and in general we fail many times. Now I intend to handle some principles more at length. (1.) The first is, *that there is no God*, that in his thoughts, in all the crowd of them, God enters not into his thoughts, that is not the meaning; but in all his presumptuous thoughts and crafty cogitations, God is not their counsellor, neither is that it; but that the ground of all is that they think there is no God; in their thoughts and hearts they are far out of his sight, the judgments of God; and there is no sin, this principle being laid in their hearts. Now, if no sin, none need to care.

(2.) All these glorious attributes of God, of justice, of power, omnisciency, men believe it not. Men believe that God is omniscient, and yet this is the ground of all their secret sins. Would men commit sin if they thought that the Lord saw them? Isa. xxix., I will confound the wisdom of the wise, who dig up to hide their counsel from the Lord; so the greatness of God. Would men come to offer lame and blind sacrifices if they did believe that God was the great king of heaven and earth? Isa. li. 12, 13, Where is the fury of the oppressor? Wouldst thou be afraid of a man whose breath is consuming, and dost not fear him, thy Maker? It is because thou forgettest me. I stand by and comfort thee, therefore thou shouldst not fear, but trust in him. This God doth, that he might shew men that there is unbelief in their hearts.

(3.) They think that God is slack, and this is the ground of their thoughts.

(4.) They think that God is not a strict God. They call every one good that doth evil. 'Thou thoughtest that I was like to thee.' This is the ground of their impiety, that they believe not God's attributes.

6. *Demonstration.* Men do not believe that the word of God is true. This is the ground of sin. When the threatenings of God come in against drunkards, they will not turn from their drunkenness, because they will not believe the word; as in Dives. He desired one from the dead [to be sent] to them that they might believe. Christ tells them expressly that they did not believe. Azarias,* a wicked man, yet would not believe the word. So in Isa. v., 'let us see the word.'

7. *Demonstration.* Men do not believe that there is a world to come and a day of judgment, a reward for the righteous. 'Let us eat and drink, for to-morrow we shall die.' Paul applies it to the resurrection. What profit in holiness? Men have not judgment speedily executed. All things happen alike to all. This is the greatest evil under the sun; this is the cause that many go to hell. Therefore their hearts are full of evil; because they shall die, therefore they will take their pleasure.

* I am not sure of the reading here, but I suppose the reference is to Azariah or Uzziah refusing to obey the priest, who forbade him to offer incense.—Ed.

Obj. This is strange. Do not all men profess that there is a God? How can this be, that the fool hath said in his heart there is no God? Then all men would be atheists and heretics, and the like.

Sol. There is a twofold atheism, some expressed and direct, and others indirect and by consequent, 2 Peter ii. 1, Rev. xii. 1. The papists profess their religion, and yet they are called devils, 1 John iv. 1—'the spirits.'

Obj. We never thought such a thing. If there were such in their hearts, they should know it certainly.

Sol. John v. 46: Moses is he in whom ye trust and believe, yet Christ said, If ye did believe [him] ye would have believed in Christ. Yet we should know that he will not be of them in the court of understanding, but in the heart. Yet we should know that the heart is deceitful above all things.

1. All principles seldom or never come forth into outward acts. Those principles can scarce be drawn out, yet he is guided by those principles. Men that speak Latin do not always speak as thinking on the rules, and yet they are guided by the rules; so it is in this case.

2. Acts of unbelief are almost secret; as of faith, all her acts are secret. It is the foundation of all, which lies under ground. We live by it, and see by it, and pray by it, and yet it is known by its effects and fruits. Many live long, and cannot tell whether they have faith or not.

3. The bottom of corruption is much more secret than the bottom of grace, which doth manifest and enlighten men in their ways.

Use. Here take notice of the desperate wickedness of the heart, that hath so many cursed principles lurking in it, and abiding there.

2. Look at your lusts, and you may find them to be under these principles.

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10. Mr Goodwin, of Katherine Hall, at Trinity, Feb. 28. 1629.

The fool hath said in his heart, that there is no God. Corrupt are they. —Ps. XIV. 1.

Obj. Our hearts are filled with thoughts on the contrary, that there is a great God, and that there is one God.

Sol. As it is in faith, so unbelief. Many a godly man that hath faith will say that there is nothing but atheism; but they walk very circumspectly, and fear to offend, which shews that there is some acts of faith that him; so, on the contrary, some acts of unbelief.

Obj. Is it possible that one thought is apparent, and the other is not; the one prevailing, the other not?

Sol. Here the psalmist tells you that they have many thoughts; they have said, There is no God. The principles of atheism are deep rooting in the heart, but good principles have not such firm rooting, and therefore speak only for excusing. They confess most, because they cannot prevent nor do anything. False principles do all.

Obj. The reason why men do not live godly doth not lie in [want of] faith in general, but in want of application, that there is a God, my God, and back it on that place, Rom. i. 23, ii. 3. They knew there was a God,—this is all their faith.

Sol. Many things to be laid together. It is needful and it must be be-

lieved that a special faith is necessary: Heb. xi. 13, Three acts of faith. Which place argueth that there is or ought to be an applying faith. A man may go to hell for all general faith.

2. Though application be necessary, yet men fail in general faith, for the belief of things general hath the main swaying and ruling the heart, and of applying it to the soul. If a man believe truly that God is a rewarder, he could trust in him. Though the lepers* believed that the king was a merciful king, yet came with ropes about their necks. This hath a main influence into the hearts of men to sharpen.

Demon. 1. Because the Scripture doth promise faith to such as believe in general. This is not enough. When Christ catechised Martha, he questioned whether her faith was sound in general. 'Dost thou believe?' This is general. This is one of the main foundations of all other graces.

2. We fail most in believing the promises of general. So the counsellor that would not believe it though God should make windows, &c. See the excellency of Abraham's faith, Rom. iv. 17, 18.

3. The stronger his faith is in general, the stronger he relies upon God by a special faith, that is strengthened. Wicked men do not only fail in applying, but in general, that there is no God; though they fail in both. To give you instances: If men believed that there was a hell, truly and fully, they would be wary and careful of coming to that place. But the reason why they fear not hell is not because they believe that there is not a hell, but because they believe it doth not concern them. But it is evident that is for unbelief. It is evident they do not want special faith, but general also.

Obj. You say it is an easy thing to believe in general.

Sol. The answer is in James ii. 20, 'Know, O vain man, that faith without works is dead faith.' Heb. xi. 1, You shall find it evidently set down, ver. 6, comparing it with Heb. x. 37, 38, 'Faith is the substance of things not seen.' All this argueth that a godly man believeth out of another principle; for it stirs him and makes him active. The main thing men want is belief in general that there is a God, or 'no God.'

Use 1. If this atheism be in all men's hearts, then search into your hearts to find this unbelief, for it is in the bottom [of them]; let men dig deep and they shall find it.

2. When they have found out the place of unbelief, then be humbled. There is no rebellion or treason like this, that there is no God, for they deny his majesty and royal titles. As there are many church papists, so there are many church atheists. God is wearied with your atheism, Mal. iii. 14. Therefore did the King Ahaz provoke the Lord, Isa. vii. 13, 14. Ps. lxxviii. 19, 'They spake against God in their hearts.'

3. Is any exercised with doubtings that there is no God, as many are? Do not think that thy case is desperate, such a case as never any had such thoughts. Look to your lives in such cases, but not to your thoughts. So should wicked men on the contrary.

4. Let such as are free from such thoughts be thankful and bless God; for we are all naturally troubled with atheism. It is an infinite mercy that thou art going to perfection, whenas he might keep thee in thy atheism still.

5. Take heed of entertaining doubts in your thoughts. Do not cherish or hide them. Wilt thou maintain a Jesuit? These doubts weaken your faith.

6. Here you see what great necessity of coming to the ordinances: 1 Cor.

* There is here evidently a confounding of the story of the lepers going into the camp of Syria (2 Kings vii.) with that of the servants of the king of Syria going to King Ahab with these tokens of submission (1 Kings xx.). The reference is to the latter, and not to the former. We should therefore for *lepers* read *servants*.—Ed.

xiv. 25, 'If one that believes not come in, he falls down.' Do thou often and frequently; and come with reverence also.

7. If men believe not in principle, no wonder if they fall back, seeing they believe not the first principles.

8. See what a great work grace is, what a distance there is between nature and faith. *Cum prima negantur principia, non est disputatio;* so if you deny the first principles, how can you be taught in godliness? Thou must believe all by a new heart. Consider what a great work it is, and apply thy heart to it.

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11. Mr Goodwin of Katherine Hall, March 2. 1629.*

The weapons of our warfare are not carnal, but mighty through God, &c.— 2 Cor. X. 4, 5.

That I stood upon was to shew you what carnal reason was, and what its assistance was. As the strength of a kingdom lies in two things: 1, in a wise and able counsellor to plot, and 2, in walls, fences, and strongholds; which is twofold, either soldiers in the field, or by setting up castles and strongholds; so lusts have first a field army, which would be overcome suddenly; therefore there are strong reasons to defend yourselves and your estates. They are reasons and strongholds that exalt themselves against God. As the opposition lies in the knowledge of God, so the strength of lusts in reasonings, which are the same. The pope is the model of all wicked men; and it is set up to bring all in subjection unto it. As it hath [by] reasonings invented the setting up of the pope, and these being backed by strong arguments, therefore are called 'strong delusions,' 2 Thess. ii. 11, because they are to overcome strong understandings, as the kingdom of the pope is upholded by carnal reason, which hath invented reasons for its upholding, &c.

To manifest that [there] are these strong reasons:—

1. From experience. Come to the most ignorant wretch that is, and question about his salvation, ye shall find that he hath somewhat to say; and if ignorant, then [much more] men of knowledge.

2. From the great work of conversion. He will tell you that he had many pleas before for his salvation. There are abundance of wrong wards in the soul, which hinder the unlocking of their souls, unless by God's help they be unlocked.

3. By the preparation of the word, which hath many undermining reasonings, which will overcome yours, though never so strong.

Quest. What are the grounds why there are such in the heart?

Ans. 1. Because the reason of men is so large. Micah vii. 3. Why are kings so bad? Because they have some flatterers that smoothe over their doings. Self-love sets them on works.

Quest. What is the reason why the heart of man is glad?

Ans. The embracing of evil out of self-flattery. John iii. 20. When their estates are naught, they are loath to come to the light, and are glad to entertain what is spoken for them.

Again, there is a great deal of pride in men's hearts, for the most ignorant thinks that they shall have heaven, because else they would not be quiet. As the dying man lays hold on everything, so these.

* The sermon from which these notes are taken will be found in Vol. X. p. 377, *et seq.*

Heads from whence these reasonings are fetched, and are grounds of carnal reason.

1. From wicked proverbial speeches. The devil's proverbs are many, and they having a stamp, so that they pass for current; as *Every man for himself, and God for us all*, is a cursed [proverb]. 'Let us eat and drink, for to-morrow we shall die;' this is a common proverb amongst epicures; but the apostle, 'Be not deceived, evil speeches corrupt good manners.' He answers with a proverb. There was a cursed proverb amongst the Israelites, Ezek. xviii. 2. The Holy Ghost spends the whole chapter in confuting it. Another proverbial speech amongst them, Ezek. xii. 22. To give another instance, 'Skin for skin; all for life.' This was a current proverb which was then used, and men use them. As the papists have abundance of traditions, so this is a tradition of the world.

2. The common opinions in the world. Therefore this is the apostle's principal meaning in that place, Rom. xii. 2, 'Be not conformed to the world, but be renewed in your minds.' Look, what most men think, and what the wise men do, that will we do. So for estates, they will have their religion; whereas the Scripture bids us not follow a multitude to do evil.

3. From observing God's common dealings in the world. Therefore because such and such courses prosper, therefore their estates are good in the sight of God, and if they be not rich in the world, they think that God them. Jer. xliv. Since we have left burning to the queen of heaven, we wanted nothing, but now want many things. As Ahaz, 2 Chron. xxviii. This was that made David to stumble. 'My feet had well nigh slipped,' because he had carnal reasons in his heart. Judges vi. 22, 'If the Lord be with us, why is all this befallen us?' This was carnal reason in saying this.

4. From outward spiritual privileges, God suffering men to be baptized, and to be at the Lord's supper, and to hear the word. It is not circumcision that availeth anything. As Micah said (Judges xvii.), Certainly the Lord will bless.

INDEX.

INDEX.

A B C in Christianity, is to be nothing in a man's self, vi. 489.

Abel and Cain, the prototypes of regenerate and unregenerate men, vi. 308.
Was of the election, Cain of the non-election, ix. 29, 191.

Abilities and endowments of mind, the gift of God, x. 94; are good in the sense in which every creature is said to be good, 95.

Ability of Christ for the work of reconciliation, demonstrated, v. 68.

Abimelech, the acknowledgment of his integrity not a proof of the sufficiency of natural conscience, vi. 288, 352.

Abounding of grace, i. 128.

Abraham, his faith, i. 463.
Christ his seed, that he might be made under the law, v. 62.
Wherein his justification by works consisted, vii. 181.
Why specially called the friend of God, vii. 186.
Assurance given to, the greatest that heaven could afford, vii. 235.
Before his call, an idolater, ix. 33; election of grace most conspicuous in his example, *ib.*
The circumcision of his Gentile servants and their children, a type of the extension of the blessing to all the families of the earth, ix. 433.

Abstinence from sin, mortifies lust, iii. 493.

Acceptance in the beloved, blessedness of, vi. 180.
Is in Christ as the beloved of God, rather than in Jesus as a Saviour, ix. 347.

Acceptation, what, i. 100.

Acquaintance with Christ, a means of purging, iii. 479.

Actions, chief difference of, in the motives, iii. 442.
Derive their worth from the persons who profess them, v. 120.
Cannot be good unless they be done from love to God, and aiming at his glory as the chief end, v. 411; unless they flow from a pure heart, *ib.*; from a good conscience, void of base ends, 412; unless they be out of faith, which engrafts a man into Christ, 413; objections answered, 415.

Acts of faith, viii. 257.

Adam, his corruption, how transmitted to us, ii. 127; we are guilty in his sin, ii. 129; a common person before his fall, ii. 131; not so after it, ii. 132; a type of Christ, ii. 415; his marriage a figure of Christ's union with his church, ii. 419.
Inferiority of his grace to the Christian's, iii. 449.
Was not a surety for all mankind, but a common person or representative, iv. 27; in this respect a type of Christ, 31.

Adam, condemnation and death in, parallel with justification and life in Christ, iv. 40.
And Eve, the ringleaders of the rebellion, pardoned, iv. 222.
In his marriage, a type of Christ, iv. 504.
His righteousness, though conveyed to his posterity, would not have justified them eternally, v. 83.
His will had perfect command over his affections, v. 322.
His righteousness could never have brought him to heaven, v. 510.
In what sense he had the Spirit, vi. 54.
His humility as a creature different from that which is wrought in the new creature, vi. 244; his justification different, 225; his love inferior, 226; was without self-denial, 227; his motives to obedience less noble, *ib.*; his assistance from God less, *ib.*
His best estate but a type and shadow of that which Christ was to bring in, vii. 41; infinitely surpassed the best state that has been, since the fall, on earth, 42; his knowledge of God natural, 44; had inbred notions of the attributes of God, 46; had the principles of his mind and will sown in his heart, 47; had no promise made to him of any better state, but only of a continuance of that in which he was, 50.
Had no supernatural knowledge of God by revelation, vii. 54.
A type of Christ, vii. 70; in what respect, 74, 92; points of difference, 95.
His body, free from external injury, vii. 99; and from sickness or disease, *ib.*
If he had continued in grace, uncertain whether he would have been after a set time taken to heaven, ix. 328.
If he had stood, might have conveyed holiness to his posterity, but not confirmation in it, ix. 355.
How he was led into sin, x. 7.
How constituted a public person, representing us, x. 17; by the appointment of God, *ib.*; yet not by absolute prerogative, but by covenant, and that in accordance with the law of nature, 18; his actual righteousness not being conveyed to his posterity, 19; nor the guilt of any of his sins except the first, *ib.*; justice and equity of the imputation, 21; parallel with the imputation of Christ's righteousness, 23.
Covenant made with, on behalf of mankind, justly imposed, x. 24; remained no longer a public person after the commission of the first sin, ii. 26; heinousness of his sin, 27; undervalued the Lord in his heart, ceasing to think him to be the chiefest good, 29; thinking that he was not faithful and true, 30; was jealous of God, thinking he had unworthy designs in prohibiting their enjoyment, *ib.*; sinned against God's sovereignty, in aspiring to be as gods, *ib.*; undoubtedly laid hold, by faith, on the promised Saviour, 36; in this, an encouragement to convicted sinners, 37.
His nature corrupted, and the image of God extinguished, by his first sin, x. 48.
His sin in eating the apple, two aggravations of, x. 58.
And Christ, the only common roots of all sin and grace respectively, x. 62.
Lost all grace at his first sinning, x. 87.
His sin, in what sense a subject of repentance by us, x. 340; we should judge ourselves for it, or pronounce a sentence of condemnation on ourselves for it, 344; fear and tremble before God for it, *ib.*; lament

and bewail ourselves for it, 345; confess our guilt in it, 346; exercise contrition or brokenness of heart for it, 349; all these acts to be mingled with faith in Christ for its pardon, 351; in what manner the act of repentance, which is a turning from sin to God, is to be exercised about, 354; the effects which godly sorrow for sin wrought in the Corinthians may all be produced with relation to, 356.

Adherence, faith of, distinguished from assurance, iv. 208.

Adoption, what is included in, i. 88.

Advocate, Christ an, in opposition to Satan as an accuser, v. 327; his pleas, *ib.*

The devil is sin's, to plead against us, Christ ours, to plead for us, v. 511.

Affections may be stirred to spiritual things in the unregenerate, vi. 435; difference between carnal and renewed, 437.

Afflictions sweetened when regarded as sent by a Father, v. 223.

God's end in, is to take away sin, vii. 567.

Ages, three several, of Christians, in Faith and Obedience, vii. 473.

To come, 2, 268.

And generations, distinction between, iv. 281.

Aggravation of Sin, iv. 151.

Aggravations of Sinning against Knowledge, iv. 163.

Aggravations of Sinning against Mercy, iv. 188.

Alexander, the royalty of his gifts, vi. 178.

Alexandrian MS., value set upon, iv. 288.

Allegory, in illustration of true and false peace, vi. 306.

Almanac, God's, calculated for eternity, shews no setting of the 'Father of lights,' and no winter, ix. 304.

Ambition, pitched right, God allows, vi. 494.

'*Amen*,' the force of it, iv. 373.

Amor beneplaciti, i. 109; *complacentiæ*, *ib.*

Angel, in Rev. xi., is Christ himself, iii. 110.

Angels, their ranks, i. 155, 171; their immutability not by nature, 158; their fellowship with the elect, 160; and with Christ, 164; are part of Christ's family, 159; their association with men, 162; Christ their head, 164; reconciled to men by Christ, 188; how sons of God, 97; not elected in Christ, 111; not members of Christ, 167; not brethren of Christ, *ib.*; their mutability, 178; confirmation of, 179; judgments executed by them, 187; subordination among, 486; their share in the affairs of this world, 489; called gods, *ib.*

Evil, their different degrees and orders, i. 486; their first sin, ii. 37.

Praise God for the redemption of men, iii. 13, 215.

Are all our guardians, iii. 15.

Executioners of all God's great designs, iii. 32.

Capable of love and pity, iv. 140.

Glad to get a glimpse of the way of saving men by Christ, iv. 229; see in the gospel all that they ever saw before of the attributes of God, and much more, 230.

Not clothed with so glorious a robe as that which the gospel dispenseth to men, iv. 245.

Metaphorically called, in Job, fowls of heaven, iv. 286.

Taken with the wisdom of the gospel, saints with its riches, iv. 313.

Are poor beggarly creatures in comparison with a poor sinner clothed with Christ's righteousness, iv. 328.

Angels, those who came to Abraham before the destruction of Sodom, iv. 357.
Often called the heavens, from their place, iv. 389.
Have thrones, that is, kingly dignity and dominion, among them, iv. 394.
Not made before that beginning mentioned by Moses, iv. 410.
Folly in, is their possibility of change, iv. 544.
The fallen, if saved, might have been more profitable to God than man, v. 14.
Unable to satisfy for the sins of men, v. 80; in what sense charged with folly, *ib.*
Need a mediator to reconcile them to us, v. 90.
Both good and evil, give accounts to God of their proceedings, v. 309.
Do not receive righteousness through Christ's mediation, v. 504.
A question whether they would have been ministering spirits to us in a state of innocence, v. 543.
Their ministry not used to convert, or to work saving faith in any, vi. 374.
Made under the same law, for substance, that men were, vii. 26; those that sinned liable to the same punishments to which men are liable, 27.
Why called morning-stars, vii. 90.
Praise God's wonders, the congregation of saints his faithfulness, viii. 65.
Could not stand by merely such assistance as was due to them in the implied covenant of their creation, ix. 4.
The grace they had by creation, a mutable and changeable good, ix. 300.
Anger, God's with his people, proceeds from love, iv. 277.
Angry, God is, with the sins of wicked men, and grieved with those of believers, iii. 416.
Annas, called Annanas by Josephus, v. 231; why Christ was first sent to him, 232.
Anointing, of Christ was *by* the Father, *with* the Holy Spirit, v. 44.
With oil, xi. 458; a standing ordinance, 459.
Answer to prayer, not heeding, is letting God speak in vain, iii. 361; will provoke God not to answer, 362; prevents thanksgiving, *ib.*
Antichrist, his kingdom contrasted with Christ's, i. 471; ii. 47; why the pope is so called, i. 471; claim to be the head of the church, a mark of, i. 547.
The pope, iii. 67.
To recover power just before the fall, iii. 166.
Rose by degrees, and shall be destroyed by degrees, iv. 291.
Antinomians hold one side of the truth and reject the other, iv. 277.
Antiochus, his three and a half years, a type of the three and a half years of the witnesses lying dead, iii. 199.
Apostates to Romanism, their great guilt, iii. 107.
And saints, grew together in the primitive church, ix. 195.
Abound most where true religion abounds most, ix. 206.
Apostles, office of, i. 5; marks of, 10; authority of their writings, 6.
Shared the prejudices of their countrymen against the Gentiles, v. 468; perhaps at first understood the commission to preach the gospel to all nations, as restricted to the Jews and proselytes scattered among all nations, 469; this mistake how corrected, 474.
Had a double coming of the Spirit, the one to regenerate them, the other as a Comforter, to lead them into all truth, vii. 142.

Apostles, their office and power extraordinary, xi. 368.
Appeals, not of absolute necessity to the government of churches, xi. 232.
Application of Christ's remedy specially attributed to his intercession, iv. 63.
Of redemption is all comprehended in Christ revealed in us, iv. 343.
Apprehending of sinner by Christ, his calling, ix. 357; is in order to his receiving all that Christ purchased for him, and all that God intended for him, *ib.*
Arians, the foundation of their error, iv. 276.
Arius, his views of the person of Christ, iv. 540.
Aristotle, his distinction of sins of ignorance, of passion, and of deliberation, iv. 165.
His answer to the complaint of Alexander the Great, iv. 294.
Ark of the covenant, a type of the gospel, iv. 253.
Called the glory of Israel, iv. 323.
Of the covenant, typified the person of Christ; the wood his humanity, the gold his divinity, v. 435.
And mercy-seat, placed at the upper end of the holy of holies; the former the type of Christ's person, the latter of God's grace joined with Christ's person, viii. 141; these two cannot be separated, 142.
Of Noah, a type of Christ, ix. 49.
Armada, Spanish, discomfiture of, iv. 254.
Arminianism, founded upon a want of reconciling apparent, but not real, contradictions, iv. 277.
Arminians mistake the nature of regeneration, vi. 188.
Their views of election, ix. 7; could not be saved according to their own system, 12.
Doctrine of free-will makes the salvation of all men uncertain, ix. 419; their election is no election at all, 420.
Deny inherent corruption to be a sin distinctly considered, x. 325.
Armour of the Christian is all defensive, v. 321.
Ascension, Christ's, a support of faith, iv. 44; compared to the Roman triumph, 46.
Of Christ, great purpose of it, to prepare a place for his people, iv. 50; in it, as well as in his death and resurrection, Christ to be regarded as a 'common person,' 51.
Assembly of the saints, need of coming often into, x. 255.
Assessors, saints shall be Christ's, in judging the world, iv. 54.
Assisting grace, God generally gives in proportion to the measure of grace acquired and gained, vii. 512.
Assurance of salvation, two kinds of, i. 233; a higher light than faith, 236; if true, makes a man holy, 250; by the seal of the Spirit, 234; every believer called to have it, 304.
Want of, compatible with faith, iii. 238.
Distinguished from recumbency, iii. 368.
Doctrine of, if not abused, is no dangerous doctrine, to make men secure and presumptuous in sinning, iii. 417.
May be lost, iii. 422.
Of God's love, a means of praying, iii. 480.
Is a persuasion that God and Christ are prepared to save a man's own self in particular, iv. 207.
Of perseverance does not make the Christian less resolute in resisting temptation, v. 325.
Full, many believers want, v. 394.

Assurance always presupposes first act of faith of recumbency, v. 403.
Of God's love is either from signs only, or from an immediate light of the Spirit revealing God's heart and mind towards us, vii. 66.
Not essential to faith, viii. 265; in all faith there is an assured persuasion of the things I believe, but not necessarily of my personal interest in them, 266; true faith may be without, 339; follows upon faith, 345; comes in as a reward of faith, 346.
May be obtained, viii. 351; blessed effects of, 354; objections answered, 356; how it is produced in the heart of the believer, 360; by the 'three who bear witness on earth,' 361; how they witness, 363; the three who bear witness in heaven, 367; to be earnestly sought, 372; and that by all believers, 373.
Atheists, of two kinds, direct and indirect, x. 239; in what sense it may be affirmed that all wicked men are, *ib. et seq.*
Atonement, extent of, universal as to all sins, v. 428.
Day of, purpose of its institution, v. 428; signification of its services, *ib.*
Attributes of God, engaged to believers, i. 336; subjected to his love, ii. 152, 160.
Infinitely more really and livelily set forth to us by what we know of Christ in the gospel, than they could have been by the creation of millions of worlds, iv. 267.
Distinguished into communicable and incommunicable, iv. 380; grace is an imitation of the former, and an application of the latter, *ib.*
Put forth most superlatively in the work of grace, vi. 428.
Are partly communicable and partly incommunicable, viii. 78; often mentioned in pairs, 90; mercy and power, *ib.;* mercy and grace, 91; goodness and truth, 93; mercy and goodness, *ib.;* kindness and mercy, 94; truth and mercy, 95.
A prime object of faith in prayer, viii. 422; his all-sufficiency and power, 423; his mercy, 425; his wisdom, 426; his glory, *ib.*
Of Christ, power, that is, authority, iii. 223; riches, 226; wisdom, 226.
Christ's divine, blasphemed, v. 128.
Awakening by the Spirit may be without regeneration, vi. 434.

Babes in Christ, in what respects they have more communion with the Father, and old men with Christ, vii. 477.
Babylon, deliverance from, a type of the Reformation, xii. 108.
Babylonish Captivity, the sufferings and dangers of it, ix. 415.
Bacon, Sir Francis (Lord), his confession of faith, iv. 541.
Backslider, restoration of, answers in all respects to the conversion of a sinner, vi. 510.
Backsliding, in true believer, ix. 381.
Baptism seals our communion with Christ, both in sanctification and in justification, iv. 41; how it produces the answer of a good conscience, 42.
Of Christ, manifestation of the three persons of the Godhead at, vi. 420.
Christ the significancy of, ix. 51.
In what sense it saves, ix. 82.
The seal more eminently of regeneration or calling, and therefore administered but once, ix. 362.
And the Lord's supper, for the substance of them, enjoyed by the Jews, xi. 37; these ordinances received and practised by Christians in apostolic times, 38; are to continue to the end of the world, 39.

Baptism, to whom and by whom it may be administered, xi. 451.
Beams of the sun, why called wings, iv. 451.
Beast, the pope, iii. 20; its number, 72.
Beasts, four, represent the office-bearers in the church, iii. 3.
In Noah's ark, typical of the Gentiles' calling into the church, ix. 65, 77.
Being, threefold: actual, purposed, possible, ix. 166.
Believers, their relation to Christ's person, i. 96; ordained for Christ, 98; have a representative being in Christ, 110; power working in them, 211; power of God engaged to them, 330; how far they may be ignorant of the power working in them, 424; their position in the new world, 523; their state before conversion, ii. 8; quickened with Christ, 204; risen with Christ, 233, 251.
Left in darkness, to shew God's power and faithfulness in restoring them, iii. 300; to make them conformable to Christ's sufferings, 301; to enhance the joys of heaven, *ib.*; to set them in whence spiritual comforts come, 302; to prove them, 303; especially their faith, *ib.*; to destroy the flesh, 306; to humble, *ib.*; to lead to assurance and establishment, *ib.*; to train them to fear God more and obey him, *ib.*; to make them pray more and more earnestly, *ib.*; to lead them to prize the light of God's countenance the more, 307.
Have the same reason to trust in God that Christ had, iv. 9; have communion with Christ both in his condemnation and his justification, 10.
Not one *with* the Father and the Son, but one *in* them, iv. 363.
Condition of under the New Testament much better than theirs under the Old, v. 536.
Seeing Christ in the gospel by true faith, are changed into his image, vi. 218.
The height of their privilege and happiness in Christ's dwelling in them, ix. 101.
Committed to God by Christ, ix. 306; and by themselves, 308.
Have power from Christ to embody themselves into a church, xi. 302; they may do so without being guilty of schism, 306, 462.
Believing, before sealing, i. 238; mighty power of God in, 344.
In Christ is, in the nature of it, a marriage act, viii. 145.
Belshazzar sinned against knowledge, iv. 164.
Benefits are all the effects of God's mercy, viii. 117.
Bernard, an erroneous conceit of, exposed, v. 22.
Bible, its main argument is reconciliation, iv. 222.
Birthright, a spiritual privilege, involving the priesthood of the family, ix. 191.
Bishops, in the first ages of Christianity, were in churches and villages, xi. 157.
Blamelessness of the saints in the day of Christ, is not in respect of justification, but sanctification, vii. 153; is a privilege common to all saints, 154; includes perseverance, *ib.*; voidness of offence against the light of conscience, 157; this latter a special privilege of some, *ib.*
Blessed State of the Saints in Glory, vii. 337.
Blessedness of God lies in enjoying himself and his own glory, so the height of ours in apprehending his glory and rejoicing in it, iv. 382.
Of God, a confluence of all happiness and glory, iv. 398; his blessedness, in a desire to communicate it, the origin of the gospel, ix. 129.
A state of full and perfect, to be entered into by the souls of saints as soon as they are dead, vii. 341.

Blessing, Christ's, of the disciples at his ascension, what it signified, iv. 46.
Of the disciples at his ascension, an indication of his heart towards his people, iv. 107.
God, is a matter beyond the doing of his will otherwise, iv. 384.
Blessings bestowed, signs that they are in answer to prayer; when a thing is done in such a way that God's hand is manifestly seen in it, iii. 384; as when he brings it to pass against many difficulties, *ib.*; or when he makes all means combine to facilitate it, 385; when he doth it suddenly, *ib.*; when he grants the thing with an overplus above what was asked, *ib.*; when there is some particular circumstance concurrent with it, shewing that his hand is in it, *ib.*; when it comes at the very time when we have been most instant and earnest, 386; or at the time which is evidently the fittest, 387; when in regard to a matter God deals in a proportion to prayer, 388; when the thing granted draws the heart more to God, 389; and enlarges the heart with thankfulness, *ib.*; and encourages the heart to pray more confidently and fervently afterwards, 390; when the heart is careful to perform the vows made while praying for it, *ib.*; when faith sees clearly God's hand, *ib.*; when with the mercy there comes the assurance of God's love, 391; when the things obtained have few thorns in them, *ib.*
Super-creation, of the elect, of two sorts, their being, and the endowments of that being, iv. 535; of both these Christ is the foundation, *ib.*; these endowments of two sorts, such as are supernatural even in respect of our first creation state, and such as are supernatural with respect to our fallen state, 537; the first sort have their foundation in Christ's person, the second sort in his work of redemption, *ib.*
Temporal, enumeration of, iv. 195, *et seq.*
Blood of Christ, Reconciliation by, v. 499.
The price of redemption, iii. 14.
Preciousness of Christ's, inferred from the excellence of his person, iii. 220.
A voice ascribed to it, iv. 76; all blood shed calls to justice for vengeance, 77; Christ's for acquittal, *ib.*
Of the covenant, how Christ was brought back by it from the dead, v. 372.
Of Christ, made precious by his person, v. 418.
A perpetual fountain, that daily runs and washes after it is opened at conversion, ix. 312.
Boasting, would not be excluded if we were justified by inherent righteousness, though evangelical, v. 365.
Bodius, his parallel between the mystery of Christ and the marriage of Adam, iv. 503.
Body, generation of, is the channel through which sin is derived to us, xii. 8.
Body of Christ, the Church so called, i. 539; influence from the head to, 552; glory of, 564; disputes about, 560; unity of shewn in the Supper, ii. 389.
Boldness of access into the holiest, what? v. 407; imports a removal of fear or shame, arising from a sense of unworthiness, 408; a freedom from every danger, *ib.*; free liberty to come if we will, 410; an enlargement of heart to express our desires, 411; a confidence that God will grant what we ask, 413.
Book, sealed; the decrees of God, iii. 7.
Bounty, in God, is a free, willing, and large giving of what is merely his

own, looking for no recompense again, iv. 189; how it leads to repentance, 194.
Branch, a name of Christ, v. 167.
Branches, such as make a profession of being in Christ, iii. 439.
In Christ, though they bear little fruit, are not taken away, iii. 451; because in Christ God accepts a little good, and it pleaseth him more than sin in his displeaseth him, 452; because he hath ordained that all the fruits of his children should remain, *ib.*; because he loves the person, and hates only the sin, therefore he preserves the one, and destroys the other, 453; therein he shews his skill, in that he is able to sever the corruptions without destroying the branch, *ib.*
Unfruitful, cut off, iii. 454; because they dishonour the root upon which they profess to be graffed, *ib.*; the husbandman hath no profit of them, *ib.*; because vine branches, if they bear not fruit, are fit for nothing else but burning, 455; their casting out, what? *ib.*; their withering, what? *ib.*; their gathering, what? 456; their burning, what? *ib.*
All true, grow in grace and fruitfulness, iii. 457.
Bread and wine, signify and seal the conveying to us of one whole Christ, v. 508.
Breathing, Christ's on his disciples, the utmost expression of his heart, iv. 105.
Brightman, Mr, his explanation of the restoring of the temple, examined, iii. 138.
Brownists, i. 545.
Burning of the unfruitful branches, what? iii. 456.

Cabalists, Jewish, say that the Messiah is the treasure in which God hath hid all the riches he means to communicate to us, and also the great steward and governor under God Jehovah, iv. 530.
Caiaphas, the first to propose that Christ should be put to death, v. 236; his speech at once a prophecy and a wicked counsel, *ib.*
Cain led to offer sacrifice by education and the authority and influence of his parents, x. 36; excommunicated, *ib.*
Calamities, duties of God's people when public and common are threatened or feared, vii. 559; God's chief end in sending, is to purify his own people, and make them better and fitter for heaven, 560; and to avenge their quarrel as well as his own, 561; special exercises suitable to times of, 562; take him for our portion and refuge, *ib.*; trust perfectly in him, 563; be fearful of offending him, 565; more than ever make him the end of all our actions, 566; pray to him, and call upon him, and keep communion with him, *ib.*
Call of office-bearers, includes choice and ordination, xi. 231.
Calling, two parts of, i. 128; hope of, 302.
Twofold: one proper only to the elect, the other common to non-elect, ix. 185; the one called according to purpose, the other not, *ib.*; the one a holy calling, the other not, 186.
Is not to grace only, but to glory, and that eternal, ix. 237.
Effectual, is the proof of election, ix. 260.
The first immediate fruit and breaking forth of electing and purposing grace, ix. 277.
Of the elect is of grace, of others of providence, ix. 270,279; the two classes have no actings about spiritual things in common, 281.

Calling, true; its proper notes and effects are love to God, and holiness, ix. 286.
According to purpose, a work of that perfection in kind, with difference from all other works found in others, as God is engaged to carry it on unto perfection, ix. 288.
The centre of two eternities, a past of purpose, a future of glory, ix. 329.
Is part of Christ's purchase, 349.
The necessary consequent of election, 422.
Of Christ to his priestly office, v. 23; grounded on the authority of the Father, *ib.;* was on his birth-day, *ib.;* confirmed by oath, *ib.;* his acceptance of it voluntary, 24; included a recommendation to him of the persons to be saved, 25.
Calvin, his exposition of Col. i. 15, iv. 459.
'*Calvin Judaizing*,' the work of a wretched papist, iv. 460; answered by Pareus, *ib.*
Cambridge, the greatest mart of truth under heaven, iv. 246, 313.
Suspected of unsoundness of doctrine, iv. 257.
Capacities, weak, God's condescension to, i. 143.
Care of God for his people, ix. 410; consists in the vigilancy of his eye over them, *ib;* his presence continually accompanying them, 411; his holding them by the hand, *ib.;* taking them into his hand, *ib.;* into both his hands, *ib.;* the attentiveness of his memory, 412: objection answered, *ib.;* chiefly over our souls, 413.
Carnal men, ignorant of gospel mysteries, i. 141.
Men may know the things which the gospel reveals, but not the riches and glory of them, iv. 338; their judgment not to be trusted in matters of grace, 240.
Men, how they know the gospel, iv. 295; they know it to their cost, *ib.;* they know it by hearsay, *ib.;* they make it not the main of their knowledge, 297, they know it not in the riches and glory of it, 299; they know it not so as to have their hearts comforted by it, 300; they know it not with the riches of assurance, *ib.;* they know it not, so that it is to them the hope of glory, 301.
Casting out of the unfruitful branches, what? iii. 455.
Cedar, Christians compared to, iii. 458.
Censures, God's institution must put efficiency into, xi. 13.
The matter of is scandalous sin, judged so by common light and received principles, xi. 48; order of proceeding in, *ib.*
Centuries, changes in the church often proceed by, iii. 203.
Challenge, Christ's, in Isa. l., compared with the Christian's in Rom. viii., iv. 7.
Chance, God orders all that come by it, i. 212.
Changeableness is the condition of the creature as a creature, with difference from God, vii. 29.
Charity, Christ lived upon, iii. 226.
Cherubims over the ark represented ministers of the gospel, iv. 253, 257.
Children, an inheritance, both of their parents given by God, and of God himself, ix. 427; of godly parents are the most of God's elect, 428.
Of wrath, ii. 117.
Choosing and predestinating, how different, i. 83.
Chorus, in ancient plays, part of, sustained by the four beasts and twenty-four elders, in the Revelation iii. 1.
Chosen in Christ, what. i. 65; *with* and *in* Christ, how to be distinguished, 70.
Christ set forth, iv. 1.
His Heart in Heaven to Sinners on Earth, iv. 95.

Christ the Mediator, v. 1.
His Super-eminence above Moses, v. 437.
His Death designed and effected the Reconciliation of all the People of God, v. 463.
Reconciliation by the Blood of, v. 499.
Government and Discipline of the Churches of, xi. 485.
Christ, in Christ and *with* Christ, difference of, ii. 246; a common person, i. 72; a root of a new being to saints, 86; his fulness, what, 94, 561; a head to angels and men, 153; to the church, 545; came in fulness of time, 201; a pattern of God's working in us, 95, 427; his exaltation, 475, 513; his sitting at God's right hand, 466; believers reconciled in his cross, ii. 375; the subject of the gospel, i. 451; his fulness, 561; his remaining in the state of death, 456; his resurrection proves his Sonship, 429; power that raised him up, what, 460; his resurrection a pledge of ours, 459; necessity of his resurrection, 457; the author of it, 461; his twofold relation to his people, 119; his blessedness, 479; extent of his dominion, 499; his natural kingdom, 502; his dispensatory kingdom, 503; all judgments committed to him, 503; reasonableness of obedience to, 526; filleth all in all, 555; his dwelling in us by faith, ii. 404, 409; his patience, 433.
The rider on the white horse, iii. 33; why the horse was white, 35.
Prophet, priest, and king, iii. 211.
A king by three titles: by inheritance, by conquest, and by his death, iii. 222.
Lived by faith, iv. 8; needed justification from imputed sin, *ib.*; exercised faith in God for the salvation of those who should believe in him, 9; was made the greatest sinner that ever was, by imputation, *ib.*
Is the object of our faith, in joint commission with God the Father, iv. 11; in opposition to our own humiliation or graces, or duties, 13; his person, and not merely his promises, *ib.*
In his personal excellencies, is rather an object of love than of faith, iv. 17; his person gives us title to all the promises, his blood shews the tenure they hold on, 18.
His death the greatest and strangest design that ever God undertook and acted, iv. 20; as it hath satisfied God for the sins of many thousand souls now in heaven, so it may satisfy the heart and conscience of any sinner now on earth, 21; an answer to all aggravations of sin, 22.
His sufferings more in his soul than his body, iv. 22.
His death pays the sinner's debt, his resurrection tears or cancels the bond, iv. 26; at once a surety and a common person, 27; a common person or representative in all the conditions in which he was, all that he did and all that he suffered, 31.
The surety of the covenant, both on God's part and ours, iv. 29; a common person in his resurrection, 34.
Downwards, to us, carries it as a king, with power to justify or condemn, but upwards, to God, as a priest, who must still intercede, iv. 61.
His heart in heaven to sinners on earth; indicated by his washing his disciples' feet, iv. 96; his last discourse, 98; his promise of the Spirit, 101; his prayer for them, 103; his message to them after

his resurrection, 105 ; his carriage and speech on meeting them, *ib.* ; his blessing them at his ascension, 107 ; his gift of the Spirit, *ib.* ; the miracles and conversions wrought by them, 108 ; his appearance to Paul at his conversion, *ib.* ; and to John in Patmos, 109 ; his last words in the book of Revelation, 110 ; the positive assurances he gives in his word, 111.

His work imposed on him by his Father by command, and put into his heart, iv. 114.

The natural Son of the Father, both in privileges and in properties, iv. 115 ; as God is love, so he is love covered over with flesh, 116 ; laid down all infirmities of our nature when he ascended to heaven, but none of the graces that were in him while on earth, *ib.*

His love increased by what he did and suffered for us, iv. 125 ; the engagement of his office as mediator requires of him all mercifulness and graciousness, 127 ; with compassion according to the measure of every man's distress, 129 ; if he will be faithful, he must be merciful, 130.

His own joy, comfort, happiness, and glory are enlarged by his shewing grace and mercy, iv. 132 ; his joy in heaven twofold, communion with the other persons, and the good of his church, 133 ; the former invariable, the latter capable of increase, *ib.* ; his assumption of human nature requisite to make him compassionate, 135 ; also a pledge of the everlasting continuance of God's mercies to him, 136 ; his manhood had all its largeness of mercy from his deity, but his assumption of human nature adds a new way of being merciful, *ib.* ; may now as soon cease to be God as to be a man, 137 ; and to be either as cease to shew mercy, *ib.* ; his compassion, how to be understood, 138 ; as God simply, incapable of any feeling of our infirmities, 139 ; his love and pity more tender and human than those of the angels, *ib.* ; his human nature hath knowledge of all occurrences which befall his members here, 141 ; remembers his death, both to put his Father in mind of it, and to affect his own heart with what we feel, 142 ; his sympathy, no man in this life can fathom how far it reacheth, 143 ; difficult to apprehend the precise differences of his affections now, and those he had on earth, 144.

His affections of pity and sympathy do not afflict and perturb him so as to make him sorrowful or heavy, iv. 145 ; his perfection destroys not his affections, but corrects and amends the imperfections of them, *ib.* ; his affections make him not again a man of sorrows, but a man of succours, *ib.* ; his joy is imperfect until all his members be set free from sin and suffering, 147 ; how he can pity his people under their sins, 148 ; how he bore our sicknesses, 149 ; sins of his people move him to pity more than to anger, *ib.*

Hath such riches of merit as are able to pay all the sinner's debts, and to purchase for him more grace and glory than all the angels have in heaven, iv. 161.

His giving himself for us, what is implied in it, v. 175 ; he gave all his doings, works, operations, and actings, *ib.* ; he gave up the comforts of life, 176 ; he gave his body and soul, *ib.*

His willingness to save sinners, shewn by the greatness of the work he undertook for this very end, iv. 209 ; and by its being his Father's will and appointment that he should do so, *ib.*

Died as a testator, and is alive to be his own executor, iv. 215.

Second to his Father in order of being, of working, and of willing, but

not in heartiness of willing, iv. 216; his oneness in will with the Father, the security of his people's salvation, 217; his delights set from eternity on the salvation of men, 218.

Christ, his friendship to sinners so notorious that it was made a matter of reproach to him, iv. 219; his only joy recorded was at the conversion of souls, *ib.*; his whole heart set upon it now, 220.

More glad to save us than we to be saved, iv. 223; would be preaching the gospel on earth now, but that he has more important work to do for his redeemed in heaven, *ib.*

The riches of his mystery set forth to spoil the lustre of all other wisdom, iv. 227.

Is the compendium and model of the world, having all the excellencies of all the creatures summed up in him, iv. 232.

Knowledge of, contains in it all the treasures of wisdom, and all that is worth knowing, iv. 241.

His person contains all the excellencies of all creatures, and the knowledge of him the excellency of all knowledge, iv. 309.

'Formed in you,' not spoken in respect of sanctification, but of the apprehension of Christ, iv. 322.

In the believer, implies that the object of his knowledge is Christ, iv. 334; that all the glory and riches of Christ are his, 337.

Though he is in heaven, is in the heart of every Christian by faith, iv. 336.

Applied as necessary for salvation as Christ redeeming, iv. 343.

His human nature not turned into the divine, iv. 351.

Made another Christ, either by adding to him or by taking from him, iv. 453; his glory does not consist only in his being a redeemer, but in whatever God himself can challenge glory from, 454; as God-man, had, in the decrees and purposes of God, the joint honour to be the eldest or first-born therein, 455; his person consists of all sorts of things in heaven and earth, 456; his personal excellencies are either native and inherent in his person as God-man, or are extrinsecal royalties, inconceivable to any mere creature, 457.

The Creator and upholder of all God's works, iv. 458; is head of his church, *ib.*; has all manner of privileges, in which any in heaven or earth may be supposed to excel, and that with a pre-eminence, 459; his pre-eminence and fulness apart from his work of redemption and reconciliation, *ib.*

As God-man, the first-born of every creature, iv. 468; the final cause or end of all things, 471; at once the appointed heir and the rightful inheritor of all things, 474.

Holds his personal glory in heaven by the tenure of natural right, of purchase, and of decree, iv. 476.

As second person, had, from all eternity with God, the glory of being God-man, iv. 491.

First ordained absolutely to be God-man, and the church elected with relation to him, iv. 504.

In what sense called the everlasting Father, iv. 516.

As God-man, ordained from eternity as a middle person between God and his creatures, iv. 518.

Created all things in his special character or relation of God-man, iv. 533; difficulty solved, 538; is Lord of all creatures, but head only of elect men and angels, 542; not known as the Creator until revealed as the redeemer, 543.

In what sense called the Wisdom of God and the Power of God, iv. 556.

Christ, as God-man is the upholder of all things, iv. 563; the governor of all things, 564; the judge of all, *ib.*; the founder of that other world into which he shall bring his people, 565.
Must be both God and man in order to be fit for his office as Mediator, v. 34.
The fulness of his abilities for the work of reconciliation, v. 68.
One action of his capable of more worth than another, though all had an infinite moral dignity from his person, v. 119; his obedience exceeded in goodness the utmost evil that was in sin, 120; his obedience invested with the glory of his person, 121.
Being God, able to be his own priest, sacrifice, and altar, v. 134.
His willingness from eternity to the work of redemption, v. 138; his consent renewed on his coming into the world, 141; when his human nature gave consent? 143.
From his infancy, acted not only holily, but mediator-like, v. 166; his stedfast resolution in prospect of his last sufferings, 168.
Made under the law, v. 180; under its accusing and its condemning power, 181; made sin for us, *ib.*; only by imputation, 182; represented in the Psalms as confessing the sins thus laid upon him, 183; was not only a messenger but a surety, 184; died not for propositions, to make them true, but for persons, 185; knows all the sins for which he made atonement, 186.
How made a curse for us, v. 188; not only bore the curse of the judicial law in hanging on a tree, but of the moral, 189; though beloved of God, yet punished not out of love, but wrath, *ib.*; dignity of his person gave an infinite merit to his sufferings, but not so as to procure an abatement, 191; his sufferings, in an exposition of John xviii., 196.
His willingness to suffer, v. 202.
His great care for his people, v. 212, 214.
Acutely sensible of the disgrace of his arrest, v. 228; supposed to have been led seven miles between his arrest and his death, 230.
Taken through the sheep-gate, through which the animals were brought to the temple for sacrifice, v. 230.
His examination by the high priest, v. 251; in his answers does not stand upon his prerogative as the Messiah, but on his rights as a man, to hear the charges stated against him, and proved by witnesses, 258.
Considered in the excellency of his person, might be an object of faith for angels, but Christ only as crucified is for sinners, v. 292; consideration of his love works mourning for sin, 294.
Overcomes Satan *for* us and *in* us, v. 302; a lamb and a lion, 304; his triumph over Satan visible to the spiritual world, 305; fights with him anew at the conversion of every sinner, 308; overcomes him by us, 309.
His and his saints' final victory over Satan at the day of judgment, v. 331.
His fulfilling of the law for us, v. 338.
Bears and bore the same offices wherein he places his officers under him in the church (deacon, bishop or elder, pastor or shepherd, apostle), v. 367; led through the sheep-gate to be sacrificed, 369.
Hath all perfections in him to the height, and mixtures of contraries in their full perfections, v. 379.
A *great* high priest, as compared with Aaron, v. 383; he is the only priest, *ib.*; offered but one sacrifice, *ib.*; takes away sin, *ib.*; in his person, higher than the heavens, *ib.*; the great trust reposed in him, 384; the great solemnity at his instalment, 385; the continu-

ance of his office, 386; in his great love to us, *ib.*; in the sacrifice which he offered, *ib.*; in respect of the temple and tabernacle made for him to officiate in, 387.
Christ presents his people first to himself, and then to his Father, v. 435; his person more excellent than any or all his offices for us, 436.
Gave the law on mount Sinai, v. 441; a proof that he is God, *ib.*
His second coming, effects that shall attend it, v. 448; compared with those at the giving of the law, 449.
His fulness, v. 502; of fitness, *ib.*; of ability, 504; of faithfulness, 507; of righteousness, *ib.*; of acceptation with God, 509; of eternity and perpetuity, 510.
Reasons for the lateness of his coming, v. 535.
How said to be appointed heir, v. 540; how he differs from other heirs, 541; as Son of God he is born heir, as Mediator he is appointed heir, 542.
Why called the Sun of righteousness, vi. 219.
Why called a quickening Spirit, vii. 79.
Whence the value of his sufferings ariseth, vii. 109.
Represented to us as a quickening Spirit, is a proper object of our faith, viii. 180.
Ordained in election for higher ends than our salvation, ix. 94.
Is the author of predestination, as well as the Father, ix. 104.
His predestination the pattern of ours, ix. 105; his catholic prayer, 107; its grand subject is union, *ib.*; What union? 108.
Whether he prayed as second person, or only as God-man, ix. 139.
Is head and husband first, and then Jesus or Saviour, ix. 343.
Still greatly exercised with Satan on behalf of us, ix. 408; disputes every inch of ground he wins from him in our hearts and in the world, *ib.*
Took our nature, and every part of it, to sanctify it, x. 130.
His character, the express image of God, x. 420.
Has a double relation to his church, one as head simply considered, the other as Redeemer, xii. 85.
CHRISTIANS, THREE SEVERAL AGES OF, IN FAITH AND OBEDIENCE, vii. 473.
Christians living as Gentiles, ii. 74; the primitive Christians patterns of grace to us, 298.
Young, in danger of hypocrisy, old, of deadness, iii. 467.
Three degrees of, babes, young men, and maidens, v. 319; are born for soldiery, and conflicts with sin and Satan, *ib.*
The fundamental constitution of, is being in Christ and united to him, v. 350.
Young, think that they have all knowledge, v. 530.
Their life the most delightful of all lives, vii. 138.
Primitive, their ambitious aspiring after death, vii. 399; not for the sake of getting rid of their bodies, 401; nor to escape their sufferings, 403; but to be admitted into glory, 405.
Liable to fall into remissness, ix. 390.
CHURCH-COVENANT, TWO LETTERS CONCERNING, xi. 526.
CHURCHES OF CHRIST, GOVERNMENT AND DISCIPLINE OF, x. 425.
Church, universal, what meant by, i. 172, 538; particular, what, 540; is the body of Christ, 539; how Christ filleth, 555; is the Father's gift to the Son, 535; all offices in, must be held from the Head, 537.
Unity of in all ages, iv. 302.
Of the elect, their special dependence upon the one Lord Christ, as

God-man, iv. 533 ; receive from him a super-creation being and super-creation blessings, *ib.*

Church, different opinions concerning the constitution of, xi. 3.

Universal, not a political body, xi. 50 ; never met in that capacity, 51.

In the New Testament, means a single congregation, xi. 86 ; never the meeting of the elders alone, 88 ; its chief object is worship, 89.

Universal, and an instituted particular church, wherein they agree, xi. 292 ; wherein they differ, 296.

The best needs further reformation, xii. 110 ; mountains of opposition in the way, 111 ; God's power shewn in their removal, *ib.* ; hopes of, in Christ's love to his church, 115.

Church-members, the communion they ought to have with one another, xi. 353.

Churches, only congregational, xi. 6 ; their constitution hath a necessary dependence on the authority of Christ, 8 ; right government of, a part of worship under the New Testament, 9 ; the law of nature not sufficient to set up any thing that is parallel to a divine institution, *ib.* ; there must be a special divine institution for the government of, 10 ; all the duties performed in, are duties amongst all Christians by the common law of Christianity, 11 ; constitution of, is uniform, and of one kind and sort, 14 ; the New Testament contains many particular directions and notes for government of, 17 ; men's hands and skill excluded from the constitution of, 20 ; all under the apostles ordered by the same rule, 32.

Their privileges and institutions do not depend on the charter given to the church universal, xi. 52.

In the apostolic times, were bodies cast into fixed relations both in respect of public worship and judicature, xi. 63.

Are only particular congregations, xi. 67.

The same assembly that meets for worship is to meet for discipline, xi. 80 ; the congregational government hath its bounds natural from a sufficiency of elders, *ib.* ; from the time appointed for worship, which is the Lord's day, *ib.* ; the duties of elders to teach and to rule should be of the same extent, 81.

What intercourse or communion they should hold with each other, xi. 261 ; should afford part of their spiritual good things, 267 ; should communicate in privilege, but not in jurisdiction, *ib.* ; should acknowledge one another's censures, *ib.* ; may send out elders to those that are in want, but without jurisdiction, 268 ; should counsel one another, *ib.* ; should communicate their temporal things, send alms, &c., 269 ; should manage common things in common, *ib* ; these obligations more special upon churches in the same nation, 276 ; may declare non-communion with other churches, 279.

Circumcision was not merely the seal of a temporal covenant, vi. 86.

City, fall of tenth part of, not the destruction of Rome, iii. 184 ; though it may be one of the means towards it, 185 ; one of the kingdoms of Europe, 186 ; perhaps France, 188 ; or Britain, 189.

Where our Lord was crucified, means Rome, iii. 160.

Clergy, Romish, became more corrupt after the gospel began to be preached, iii. 101.

Colossians, Epistle to, sets out Christ in all his personal excellencies and fulness, more than any other of the Epistles, iv. 450.

Comfort, degrees of, iii. 9.

Spiritual, not necessary to the being, but to the well-being of a Christian, iii. 292.

Comforter, the Holy Ghost a better than Christ could have been had he remained on earth, iv. 101 ; dwells at once in Christ's heart and in ours, and so communicates Christ's thoughts of love to us, and our prayers and faith to him, *ib.*

Comforts, outward, the sparks of a man's own fire, iii. 348.

God of all; God so called because he has in readiness a particular special comfort to give forth to every discomfort, ix. 251.

Coming of Christ; to see his spouse, and to fetch her, iv. 100.

Commission, sins of; more heinous than of omission, ix. 384.

Communication of God to his people is of himself, his attributes and persons, ix. 102; is founded upon union, 105.

Communion of the persons in the Godhead consists in the Divine eternal life, iv. 365; the mutual interest or propriety which they have in the things of each other, 367; in their mutual communication and enjoyment, 368; in their mutual knowledge and acquaintance each with the others, *ib.*; in the imparting of secrets and the discovery of each other's minds, *ib.*; in their mutual love and delight, 369; in their possession of one common and equal glory and blessedness, 370.

Of the Divine persons, the original of the communion of the saints with God, ix. 130; in two particulars, 133, 145.

With God, emptiness of duties without, i. 287.

One hour of, gives more joy than an eternity of sinful pleasures, iii. 415.

To be maintained by taking occasion to come into his presence, vii. 198; telling him still how well we love him, 199; delighting much in him, 201; unfolding our secrets to him, 202.

Two ways of, and only two; faith here, and sight hereafter, vii. 420.

With God and Christ, the only source of the fulness of joy, viii. 394; is most vital, 397; hath for its seat both the understanding and the will, 398; hath the most perfect object, *ib.*; is founded on the closest of all unions, *ib.*; faith, *ib.*; the conjugal union of the will to God in the bonds of love, 399.

Two, and but two ways of, to all eternity; by faith and by sight, xii. 11.

Of saints, is the end of a church as such, xi. 108; is more intimate under the gospel than under the law, *ib.*; the greatest that is possible on earth is by public worship, 109; and that of the same persons, under the same elders, *ib.*; this end best secured by congregational churches, 110.

Conception of Christ's human nature did not defile, because without generation, v. 59.

Of Mary, was immediately upon her consent to the angel's message, v. 146.

Concupiscence, denied by the papists to be sin, x. 42.

Conditions of the covenant of grace on our part are only necessary means of being made partakers of Christ and salvation, ix. 72.

Confession of sin, an eminent ingredient in reconciliation to God, vi. 136.

Confidence, carnal, followed by darkness, iii. 293.

In inherent grace may lead to the withdrawal of grace, iii. 494.

Congregation, a single, of saints, having a sufficient number of elders and officers, is an entire seat of all acts of government, as well as of worship, xi. 132; objections answered, 174.

Congregational churches, argument for, from the village churches, xi. 93; from the city churches, 101; exactly accommodated to the various conditions of saints, 107.

Congruity, Jesuit doctrine of, i. 351.
Conscience, natural, does not discover unbelief, ii. 340.
In the believer, may foment doubts and fears, iii. 254.
Through its remaining defilement, Satan has a certain power over it in the believer, iii. 271; God alone can fully search and know it, *ib.*
Answer of a good, how by the resurrection of Christ, iv. 42.
Natural, the peace that it gives in doing well, v. 304.
Natural and enlightened, its effects often mistaken for regeneration, vi. 231.
Is the Zion or David's-tower in the soul, from which the law goes forth to the utmost ends thereof, vi. 236; hath had great and powerful effects upon men whom the Scriptures pronounce unregenerate, 238; in heathens, 239; in Jews under the law, *ib.*; particulars of these effects, 243.
Its light is from God, yet is not the relics or remainder of original holiness, vi. 253; why called the candle of the Lord, 254; is a light vouchsafed to all, more or less, through the mediation of Christ, *ib.*; has a power over the rest of the faculties, 257; is the seat of the dominion which the law has over a natural man, 258; is God's means of punishing sinners in their spirits, 259.
All its strength and force lies in the law, vi. 260; in an unregenerate man, turns the gospel into law, as faith, in a regenerate, turns law into gospel, 261; exercises a tyrannical and forced government over the heart, *ib.*; has a goodness above that which is merely natural, and yet is not holiness, or any degree of it, 267; goodness of, is only in the regenerate, 268; is always joined with faith, 270; deficiency of in the unregenerate, 274; that alone good which maketh the heart good, 277.
Proofs of its deficiency, in its highest operations upon heathens, vi. 278; none had a universal goodness, *ib.*; their highest virtues were only in the letter, not in the spirit, 279.
Natural, urgeth that a duty ought to be done, but does not give the will to do it, vi. 280; gives light and enforcement from legal motives to the duty, but gives no new inward strength, 281; cannot sweeten the law to a man, and cause him to delight in it, 282; discovers sin, but does not kill it, *ib.*; why men mistake for true grace, 283; 'of God,' what is implied in, 297.
Not subordinated by faith, sets a man into a legal way, ix. 203.
Natural, as a creature of God, is good with a natural kind of goodness, but not with that kind of goodness which the law hath in it, x. 97; good reason to believe that it is not derived to us by birth, but restored by a new gift, 100; does not dwell in the mind, or become naturalised in man's nature, 104; the light of, defiled by the impurity of man's nature, *ib.*
Corruption and defilements of, x. 257; the best thing in man, yet defiled, *ib.*; is exceeding partial in its office, *ib.*; is partial in telling a man what is his duty, and so is unjust to God, 258; is often exceedingly scrupulous of its own traditions, and the traditions of men, when it is lame and negligent in things which the word enjoins, 259; makes use of arguments drawn from self-interest and its lusts, and urges carnal motives to persuade to good actions, 260; joins with lusts to colour and countenance actions which are done chiefly out of lusts and ill ends, 261; is bribed to find out arguments, and to plead in justification of actions utterly unlawful, 262; speaks peace when there is no reason or ground for it, 263; effects of, which may

be mistaken for the workings of grace, 265; it causes an inward conviction, combat, and strife in the heart against sin, *ib.*; differences of this from the working of grace, 266–277.
Liberty of, xi. 473; professing Christians, though they differ, should not judge or despise one another, 476.
Constantine, the male child, Rev. xii., iii. 65, 365.
Contempt of God involved in not looking for a return of prayer, iii. 398.
Continuance in grace, part of Christ's purchase, ix. 350.
Contribution and collection for the saints, not a civil matter, but a religious ordinance, vii. 319.
Conversion, power of God in, i. 356; best definition of, 381; what things in the soul fall short of it, 405; is a resurrection, 438; power put forth in, 428.
Of the Roman empire to Christianity, the subject of Rev. vi. and xii., iii. 208.
Manner of, various, iii. 461; sudden or gradual, *ib.*; doubts and fears incident to the two classes, 462.
Includes the impartation of a new kind of knowledge of what was known before, iv. 295.
Both in the whole, and in every part thereof, attributed to the Holy Ghost, vi. 48.
Described, from the observation of Elihu, vi. 123.
Process of, under the old dispensation, described from the book of Job, vi. 366.
Produces a gracious disposition and resolution to convert others to God, vi. 512.
Of a soul a matter of infinite moment, viii. 150; a believer cannot always tell when it was done, but he can tell when it was not done, 151.
Romish and protestant views of, viii. 301.
Second, ix. 380; an acting over again of all the parts of conversion at first, 387.
Not a thing to be ashamed of, x. 35.
The great hindrance of, is false and deluding pleas in men's hearts, x. 379.
Converted, worst state of, better than the best of the unconverted, ix. 314.
Conviction of sin, is the Spirit's proper work, vi. 18.
First produced by the law, deepened by the gospel, vi. 362.
Of sin and humiliation, necessity of, vi. 382; to wean the heart from the comfort that is in sin, *ib.*; to make it restless after Christ and his righteousness; of unbelief necessary, *ib.*; objections answered, 385.
Corinth, church of, the fullest model of a church in the New Testament, xi. 82.
Cornelius, the first uncircumcised man baptized, v. 471.
Corrupt, since all are by nature equally, why do not all commit the same sins? x. 64; the constitution of their bodies are not alike, 65; the strength and largeness of their faculties are different, *ib.*; some have their sins drawn out more than others, 66; God restrains men's lusts by his providence, *ib.*; God broacheth sin in a methodical manner, making one sin the punishment of another, 67; corrupt nature is not in every man capable of committing the sin against the Holy Ghost, *ib.*; though men are not inclined to every sin at all times, yet at several times they are drawn out to them, 67.
Corruption, original, restraint of, in natural men by the Holy Ghost, i. 391;

the doctrine known under the Old Testament, ii. 80; chiefly in the will, 94; of the whole man, 109; comes by birth, 115, 122.

Corruption, discovery of, a means of purging, iii. 478.

Of nature, various opinions respecting it, x. 40; Pelagius denied it altogether, 41; so did Pighius, *ib.*; some admit it, but deny the sinfulness of it, *ib.*; papists extenuate its sinfulness, 42; examination of these opinions, *ib.*

Is in some sense the nature of man, x. 43; is the predominant principle of all his actions, *ib.*; is a body that hath multitude of numbers, 44; proved by the experience of all mankind, 45; confirmed by testimony of the Gentiles, 46; assumed in the appointment of magistrates, the making of laws, the institution of the ministry, *ib.*; shewn by the law of God, *ib.*; by the gospel, 47.

Of man's nature, grounds of, x. 48; Adam's nature corrupted, and the image of God destroyed, by his first sin, *ib.*; this follows from the nature of sin, 49; if his nature were thus corrupted, then must ours, 51; because he represented us, *ib.*; because our nature was in him, 52; because we were to have our natures from him, *ib.*; is not only a misery and a punishment, but a sin, 55; the Scriptures call it so, *ib.*; godly men, guided by the Spirit of God, in the sense of their own vileness, have acknowledged it, *ib.*; the law of God condemns it, 56; is contrary to grace, and therefore is sin, *ib.*; its effects prove it to be a sin, 58; every man prone to all sin, and hath all sins in him, 59; Grounds and causes of this, 62; objections answered, 64; importance of cleansing ourselves from, 68: nothing that is in nature can do this, 72; Christ came to be a refiner, 73; what purging is, 74; how it is to be accomplished, 75; is matter of humiliation, 77; is the mother of all actual sins, 81; and the potential root of millions more, 82.

Its several degrees, x. 85; weakness, *ib.*; a total privation of all that is good, 86; entireness of the weakness, 89; ungodliness, *ib.*; consisting in a want and emptiness of those dispositions and abilities in our natures, whereby once we were enabled and inclined to sanctify God as God, 90; darkness of the speculative judgment and understanding, 91; bias of the practical judgment, 92; alienation of the will and affections from him, 93; is in all parts of man's nature, 126.

Is not a transformation of man's substantial nature into the image of the devil, x. 283.

Is mainly manifested by the lusts of the heart, x. 306.

Inherent, a subject of repentance, x. 361; its great sinfulness, 362; more sinful than any other gross actual sin, *ib.*; or than all actual sin put together, *ib.*; the mother of all other sins, and capable of producing an infinite number, 369.

Two classes of, the manifest works of the flesh, and such sins as rash anger, love of the world, spiritual pride, &c., iii. 424.

Suffered to remain in believers, iii. 448; that God may thereby the more set forth and magnify his justifying grace by Christ's righteousness, *ib.*; to illustrate the grace of perseverance, and the power of God therein, *ib.*; to increase the confusion of the devil in the end, and make the victory over him more glorious, 449; to keep them from spiritual pride, *ib.*; to humble them, 450; to give them occasions for self-denial, *ib.*

Counsel, of God's will, i. 217; immutability of God's, 211.

Counsel, in what sense attributed to God, iv. 471.
To be asked of God upon all occasions, and in all, especially in great, turnings of our life, vii. 203; and ought always to be followed, 206.
Immutability of God's in electing grace makes it not only warrantable, but a duty, for even the weakest believers to have recourse to it, viii. 241.
Of God, expresses his deepest wisdom, ix. 425.
Court, outer, treading down of, what, iii. 123, 127; purpose of, 131.
Covenant, a Church, two Letters concerning, xi. 526.
Covenant, of grace, mutual engagements of the Father and the Son in, v. 27; is the subject of supreme delight to all the persons of the Trinity, 32.
Of grace, makes over to us, for our good, all that is in God, both persons and attributes, vi. 59.
Of works, was united to the nature of Adam as a creature, and such as became his Creator to make with him, vii. 49.
Of grace, how figured by the two covenants made with Noah, ix. 56; justification mainly by the first, perseverance by the second, 59, 64; its absoluteness, 70; how this is to be understood, 71; its stability, 72; confirmed by sacrifice, 74.
Of grace eternal, both *a parte ante*, and *a parte post*, ix. 397.
Of the gospel, is a collection of promises, ix. 423.
Covenants, both among the Jews and the Romans, made by striking hands, iv. 28.
Creation, Condition of the State of the Creatures by, vii. 3.
Creation, days of, i. 520.
God imperfectly revealed in, iv. 26.
God's eminent purpose in, was the manifestation of himself, and his perfections, to creatures reasonable, iv. 477; and to shew his love and communicate his goodness to those creatures, 480; these ends most fully accomplished in the assumption of a human nature into union with the divine, 477.
And government of the world ordained to depend upon Jesus Christ as Lord, as well as upon God the Father as God, iv. 517.
Did not involve any obligation on God to bestow grace on the creature, vii. 22; it became God to endow intelligent natures with his own image of holiness, 24; and to continue his favour and goodness to them, if they continued to keep their state of holiness, 25.
'*Creators*,' often spoken of in the plural, an argument for the doctrine of the Trinity, iv. 355.
Creatures, the Condition of their State by Creation, vii. 3.
Creatures might be annihilated by God without injustice, iv. 466.
Would not have been made but for Christ's undertaking to be himself a creature, iv. 544.
Their inability to take away sin, v. 75; as the blood of bulls and goats, 78; ourselves either by suffering or by doing, 79; saints, 80; angels, *ib.*
A mere, could not have been our mediator, because it was not fit that such an one should be made the object of our faith, v. 38; nor a fit person to whom to yield that obedience which must be due to the mediator, 40; not being almighty, could not have assured our salvation, *ib.*
Though they can rob God of his glory, can add no glory to him, v. 123.
Why they could not make satisfaction for sin, v. 492.
In what sense they live, move, and have their being in God, vi. 459.

Creatures are not God, vii. 3; absurdities of Pantheism, *ib.*; have not existed in God from eternity, 7; if they had, their existence would not have been the bestowal of a benefit, but a putting of them into a worse condition, 10; it is a humbling of God to cast an eye upon, 17; their being is but the shadow of being, 18; their distance from non-existence is finite, from the being of God is infinite, 20.

All made mutable, vii. 28; no obligation upon God to keep them from falling, *ib.*; yet did not exert any influence to make them fall, *ib.*; as made out of nothing, would fall to nothing again, if not sustained by God's power, 32; if any be confirmed in goodness, and made indefectible, it is not of creation right, but supernatural grace, 45.

Crucifixion, accounted a cursed death by the Gentiles as well as the Jews, v. 262; the most painful kind of death, 270.

Curse, how Christ was made for us, v. 188; consisted in the whole wrath of God, and therefore comprehended all curses, 191; the frailties of man's nature, 192; the miseries incident to man's life, 193; death both bodily and of the soul, 196.

Of God may be upon man in this life, vii. 299.

Curses which men utter upon themselves, dangerous, v. 240.

Daniel, the 12th chapter of his prophecy identical with Rev. xi., iii. 111, 203.

Darkness, spiritual, the greatest evil that can befall us, iii. 235.

Walking in, sometimes taken for living in sin, iii. 237; sometimes for living in ignorance, *ib.*; sometimes for a state of discomfiture and sorrow, *ib.*; arising either from temporal suffering, *ib.*; or from the want of spiritual comfort, 238; as unbelievers may 'for a season rejoice in the light,' so a child of God may for a time walk in darkness, 247.

Directions to a soul in, iii. 315; take heed of rash, desperate, impenitent, and unbelieving speeches and wishes, *ib.*; make diligent search into the cause of God's hiding himself, and into the main doubt in thy heart, 316; consider as well what may work for comfort as what may work against thee, 319; call to remembrance former light, 320; renew faith and repentance, 322; be peremptory and resolute in faith and turning to God, let the issue be what it may, 324; 'Trust in the name of the Lord,' 325; wait upon God, in the constant use of all ordinances and means of comfort, 330; pray, 332; rest not in ease, but healing, 337.

Walking in, a rare experience of believers, iii. 341.

Davenant, Bishop, on supralapsarianism, ix. 87.

David, his behaviour when Shimei cursed, ii. 450.

Often deprived of the light of God's countenance, iii. 239.

His master-desire was to dwell at Jerusalem, iii. 378.

Aggravation of his sin in the matter of Uriah, iv. 180.

His hope founded on the covenant of God, ix. 240; confirmed by his own experience, 246; his dying testimony to God's faithfulness, 249.

A specimen of his intercourse with God (exposition of 2 Sam. vii. 18–22), ix. 263; his last and best work, 268.

His confession of the multitude of his sins, x. 479.

Day of judgment, a long day, i. 525.

1260, 42 months, and a time, times and half a time, identical, iii. 119.

For a year, iii. 120.

Of Christ, what? vii. 150.

Day of judgment, a mistake to suppose that Paul expected in his own age, vii. 150; solemnity of, constantly before our eyes, would make us to be sincere and blameless, 159.
Deaconship, the lowest office in the church, xi. 347.
Death, pains of, Christ could not be held by, i. 431.
Spiritual, ii. 9; unlike bodily, 10; threefold, 17; degrees of, 19; what meant by, 202.
Of the believer with Christ and in Christ, how to be understood, iv. 33.
Of Christ, can be put to no other use than the salvation of souls, iv. 221.
Of Christ, valuable in proportion to the value of the life as by him abandoned, iv. 328.
The most terrible of terrible things, v. 90.
Of Christ, a superabounding satisfaction for sin, v. 130.
In itself is a curse for sin, v. 262; of Christ, the shame of it, 263; the pain of it, 269.
Spiritual is the main part of the curse, v. 271; the pains of this endured by Christ in the sorrows of his soul, 273.
The shooting the gulf into the separate state of souls, vii. 339.
To be enabled to exercise faith and hope in Christ at the hour of, a singular blessing, vii. 342.
Declarations, absolute, and unconditional promises, the proper object of the faith of recumbency, viii. 205; no qualifications already wrought in a man can be a ground and object for his first act of faith, 208.
Decrees, of the end and the way, i. 115; blessings designed for us in, 117.
Of God immutable, iv. 212.
Of God are but the preparations of all those benefits and mercies which God intended to bestow on us, iv. 282.
Especially of election, and of reprobation also, matter of praise, iv. 391.
Of God admit of a subordination of one to another, iv. 471.
And purposes of God all presupposed and took in Christ to be the Lord of us and of all things, iv. 517.
Of God backed and guaranteed by his attributes, ix. 243.
Of election and predestination are absolute and infallible, ix. 419.
Defilements of the mind distinguished from its defects and imperfections, x. 141.
Dependence honours God more than service, v. 14.
Deposition, whether an officer may be deposed for an offence which, in a private member, would not deserve excommunication, xi. 453.
Desires of sealed Christians, i. 288.
And counsel, sometimes God fulfils both, by giving the believer what he prayed for, and as he prayed for it; sometimes the desire, but not the counsel, iii. 383.
Of all nations, an epithet of Christ, v. 443; illustrated by similar expressions, *ib.*
Despair arises not from the greatness or heinousness of a man's sins, but from stubbornness and unbelief, vi. 387.
Devils, subordination among, i. 485; different orders of, ii. 39; their place, 43; their torments reserved, 45.
Prince of the power of the air, ii. 35; his first sin, 37; his subjects, 52; when his kingdom ends, 48; it consists in sin, 51; his pleasure in the sins of men, 46; his power more limited under the new testament, 65; his working on men, 60; works differently at different periods, 63.

Devil, the only difference between him and the glorious angels is sin, iv. 156.
According to the schoolmen, cannot repent, because of the fulness of the knowledge against which they sin, iv. 165.
Hath a special malice at the person of Christ, and at all truths concerning him, iv. 449.
Why does he flee when resisted? v. 324.
As well as men, to be openly judged in the last day, v. 333; the saints are to be their judges, 335.
Incapable of some kinds of sin, x. 65.
Hitherto hath had more subjects than Christ, xii. 69.
Diocletian and Maximinius, the greatest persecutors the church ever had, iii. 49.
Discernment, spiritual, in what it consists, ix. 284.
Disciples, badge of, i. 277.
Discipline of the Churches of Christ, Government and, xi. 485.
Discovery, Christ's, of himself to the soul illustrated by his intercourse with his disciples after his resurrection, viii. 380; the persons to whom the most special are made, are those who most love him, 382; nothing can give full joy without, 385; Christ rises higher and higher in, 391.
Disobedience, children of, ii. 67.
Dissensions between Christians will be shortly, though gradually, abolished, v. 467.
Divinity of Christ essential to his being mediator, v. 37; otherwise he could not have been present at the making of the covenant, *ib.*; he could not have undertaken the condition of it, 38; could not have been the object of faith, 39.
Of Christ, argued from his sayings in John xvii., ix. 141.
Divisions, caused by the fall, i. 186; reconciled by Christ, 188.
Donatists, new, i. 545.
Doxologies in the epistles, their uses, iv. 372.
Most of them consist of pure praise, honour, and glory given to God simply, and not thanks for benefits received, iv. 375.
Have special reference to the matter of these epistles, ix. 208.
Dragon, his heads and horns, the arms of heathen Rome, v. 330.
Dreams and visions, distinction of, v. 530.
Duties, emptiness of, without communion with God, i. 287.
Negligence in the performance of, followed by darkness, iii. 294.
Duty, distinction between privilege and, iii. 401.
Two things in every, outward and inward, x. 194.
Duties, only good in their season, iii. 472.
When they are spiritual, vi. 184.

Eagle, how she tests the breed of her young, iv. 456.
Ear, boring of servants', its significance, v. 145.
Earnest, how it differs from a pawn, i. 254; of the inheritance is the Holy Ghost, 255.
Consists of the same kind with the whole that is yet behind, iv. 383.
Earth, shaking of, i. 519.
Grass, and trees, signify the common people, iii. 54.
Earthquake, at the resurrection of the witnesses, what it denotes, iii. 183.
Ease, distinguished from healing, of conscience, iii. 337.
East, kings of, the Jews, iii. 193.

Eber, the head of one of the seventy nations among whom the earth was divided, ix. 31.
Ecclesiastes, book of, a testimony of Solomon's repentance, x. 430.
Eduction and creation contrasted, i. 396.
Egyptians, grossness of their idolatry, vii. 6.
El, a name of God, signifies *strong*, viii. 45.
Elders, twenty-four, represent the members of the church, iii. 5.
And beasts, representatives of the saints on earth, v. 77.
Ordinary, set over particular churches, xi. 64; they and the churches were formed up into presbyteries, *ib.*
Their power and jurisdiction bounded by institution, xi. 117; under the Old Testament, 119; and the New, 120.
Their jurisdiction depends on the call of the church, xi. 27.
Ought not to be teaching to one congregation, and ruling to others, xi. 224.
Elect, why left so long uncalled, ii. 199.
Alone redeemed, iii. 15.
Given to Christ, not when they come to him and believe, but from everlasting, v. 26.
Why allowed to continue for a time in a state of sin, vi. 88.
Ordained to pass through several states and dispensations before the crown of glory be put on their heads, vii. 34; this accords with God's manner of working in other things, 35; in creation, *ib.*; in introducing the gospel, 36; this shews the perfection of his efficiency and workmanship, 37; his various and manifold wisdom, *ib.*; is suited to the capacity of the creature, 38.
Order of God's decrees concerning, vii. 88.
Do not obtain salvation without calling, ix. 11.
Styled by God his people, even before their conversion, ix. 16.
And non-elect, have divided mankind in all ages, ix. 18, 26.
The highest of all titles, ix. 150.
And non-elect, their condition the same, considered as to be created, ix. 163; in every way nonentities, 166.
And non-elect, their condition the same, viewed as fallen, ix. 168; the lives of the former and their aggravations equal to those of the latter, 173; some of the former, even after calling, fall into great sins, 174; some of the latter have been far less sinners than some of the former, 175.
Enhancement of the gratitude they owe to God from several considerations, ix. 173–182.
Are chosen not only *with* but *in* Christ, ix. 339; and for his sake, 340.
Chosen in Christ as a head according to the supralapsarian view; in Jesus as a saviour according to the sublapsarian, ix. 344.
Election, a Discourse of, ix. 1.
Election in and with Christ, i. 70.
Not from faith foreseen, i. 65; Christ not the cause of, 70; all things further the decree of, 79; different from predestination, 84, 85; end of, 91; an act of love and not of mercy, ii. 149, 156.
Is of things that are not unto being, as well as of men that are unto salvation, iv. 195.
And free grace, reconciled in the gospel, iv. 274.
Particular, doctrine of, ought not to prevent any man's seeking reconciliation, v. 517; many signs of, but none of reprobation, 518.
Pitched not upon qualifications, but persons, vi. 59.

Election and predestination, distinction between, vi. 218.
God's love in, a great motive to holiness, obedience, and service, vii. 238; holy obedience the main thing pitched upon in the decree of, 239; hath both chosen us unto holiness, and ordained good works for us, 240.
Expressed by finding grace in God's sight, viii. 254.
Necessary in order to the certain and sure salvation of either angels or men, ix. 3; the well-head of super-creation grace, 5.
Election-grace, without it Christ should not have saved a single man, ix. 12.
Is of pure grace, ix. 19; depends not on works, but works on it, 20; is a reservation of some persons to God, 24; remains in the family of Seth, 29.
To glory as the end had respect to man as unfallen, to the means, to man as fallen, ix. 84; different opinions of divines, 86; objections answered, 87; opinions of the schoolmen, 92.
The grandness of, shewn by the chosen, ix. 150; the blessedness of it, 151; the end of it, *ib.*; the time of it, *ib.*; contrasted with reprobation, 152.
The act of, expressed by God's loving us, ix. 220.
Decree of, sure to an impossibility of miscarriage, ix. 244.
Sure in itself, is made sure to our faith by calling, ix. 277.
Supralapsarian and sublapsarian views of, ix. 344.
'*Election-conversion*,' what? Instanced in Paul, ix. 279.
Elihu, exposition of his statement in Job xxxiii., vi. 366.
Emperor of Germany, probably the sun on which the fourth vial is poured, iii. 104.
Empire, Roman, destroyed for its persecutions, iii. 27.
Western, hindered the revelation of the man of sin, iii. 73.
Encouragements to Faith, iv. 205.
Encouragement, Zerubbabel's, to finish the Temple, xii. 101.
Ends give value to duties, iii. 471.
Enemies of Christ, three sorts of, iii. 93.
Of Christ, conquered at his death, scattered at his resurrection, led captive in his ascension, iv. 47.
England, her greatest sin contempt of the glorious gospel and the ministry, iv. 228.
Her interest lies in her saints, xii. 56.
Enlightenment, spiritual, i. 30; may be short of salvation, 393.
By the Spirit may be without regeneration, vi. 433.
Enmity of Jew and Gentile, ii. 367; abolished, 373.
To God is in the mind naturally, vi. 141.
Man's natural, to God, x. 106; not direct, as that of the devil is, 107; consists in estrangement, 108; in internal contrariety, 111; manifests itself by evil works, 113; its greatness, 115; it is continued without interruption even from the beginning of a man's days, *ib.*; no time, no means, no persuasions or threatenings, can ween it out, *ib.*; it is universal in regard to the manifestation of it, 116; shewn by too entire affection to the world, 119; by not being subject to the law of God, 120; by daily and willingly harbouring and fostering thy God's enemy, 121; by enmity to the children and ways of God, *ib.*
Ephesians, Epistle to, its excellency, i. 1.
Their self-denial, i. 2.
Ephraim and Judah, separated by election, ix. 192.

Epistles, apostolical, their drift is to shew the extent of Christ's sufferings, iv. 19.
Shew the use, end, and intent of all that is recorded in the Gospels, iv. 265.
Errors respecting the nature and person of Christ, frequent and fatal in all ages, iv. 448.
Esau, had external advantages far above Jacob, ix. 191.
Esther, her sympathy for her people in her advancement, iv. 122.
Eternity, ages of, ii. 304.
An incommunicable attribute of God, vii. 7; belongs to Christ, *ib.*; what is meant by God's inhabiting, 11; it excludes all things made, as not having been from eternity, *ib.*; it imports that he hath dwelt alone, and shall dwell for ever apart, by and in himself, 12; that he possesseth all things in himself, *ib.*; that his being is infinite, *ib.*; signifies his unchangeableness, 13.
European kingdoms, to remain till the overthrow of popery, xii. 55.
Evangelists give the story of the life and death of Christ in cypher, which is explained in the epistles, iv. 265.
Tell the story of Christ, the epistles shew the meaning and intent, the efficacy and benefits accruing, x. 4.
Eve, why made out of the substance of Adam, v. 57; not a daughter of man, as Adam not a son, *ib.*
Not a public person, as Adam was, x. 16.
Evephemus and Eucritus, story of, iv. 28.
Exaltation of Christ, i. 466; its eminency and universality, 479.
Of Christ from death to glory, the greatest act of power that God ever put forth, iv. 269.
Examples for matters of practice, in many cases better than rules, xi. 32; those recorded in Scripture are intended as rules, 33; extraordinary and ordinary must be distinguished, 35.
Excellencies of all objects, but shadows of the excellency of Christ, iii. 437.
Excommunication, in what sense a deliverance to Satan, iii. 258, 296,
The greatest of all ordinances, xi. 13; none may administer without a special commission and institution, *ib.*
Is more than simply an ejection out of the church, xi. 44; why it does not always produce its proper effect, 46.
Different from non-communion, xi. 279.
Eyes and horns of the Lamb, what they denote, iii. 9, 10.
Ezekiel, his measuring of the temple, iii. 130.

Face, seeking of God's, what the expression imports, v. 433.
Faith, Encouragements to, iv. 205.
And obedience, three several Ages of Christians in, vii. 473.
Justifying; Objects and Acts of, viii. 1.
Object of, viii. 3.
Acts of, viii. 257.
Properties of, viii. 459.
Faith, seated in the understanding and the will, i. 226; how it differs from assurance, 235; power of God in working, 440; is a work of resurrection, 447; description of, 449.
Is merely passive, ii. 234; the whole of salvation conveyed by, 321; how it suits with grace, 322; is a modest grace, 327; act of, not the matter of justification, 339; nothing in us contributes to, 342; Christ dwells in the heart by, 404; works patience, 438.

Faith, the master-grace, as despair the master-piece of Satan, iii. 257.
Special, that a particular prayer will be granted, akin to the faith of miracles of old, iii. 378; such faith, though wrought by God, may not be meant absolutely, 379.
In the act may be weak, yet as its object is Christ, it justifies, iii. 399.
Degrees of, first casting itself on Christ, then finding sweetness in him, then assurance, iii. 471.
Distinction between Old and New Testament, iv. 12.
Object of, for justification is Christ *as* dying for us, iv. 16; sinners' on earth, distinguished from visions in heaven, 17; uniting, sanctifying, and justifying, have for their object Christ in several aspects, *ib.*
Towards Christ as dying is to look to the intent of his sufferings and death, iv. 18.
A coming unto God, by Christ, for salvation, iv. 88; does not therefore include assurance, *ib.*; in Christ's intercession may lead to faith in God's election and in Christ's having died for us, *ib.*
Is the great thing inculcated in the New Testament, as the *fear* of the Lord in the Old, iv. 288.
Supreme over conscience and reason, iv. 304.
Not a *phantasia*, but a *hypostasia*, iv. 322, 336.
Exercise of, in prayer, v. 413.
Special acts of, ascribed to the Holy Ghost, vi. 20.
Of the operation of God, founded upon self-emptiness and poverty of spirit, vi. 102.
In a regenerate man, turns the law into gospel, as conscience, in an unregenerate, turns gospel into law, vi. 261.
Difficulty of producing, vi. 446; is a new principle of life put into the soul, 447; a killing of our old life, *ib.*; compared with the work of creation, 449.
Adam's, in his unfallen state, was natural, vii. 56; ours supernatural, 58; in respect of the objects revealed to it, 59; in respect of the heavenly light wherewith our minds are elevated to those supernatural objects, 61; does not destroy the light of reason and conscience, 64.
Hath the greatest certainty of knowledge about its objects, of any other knowledge, vii. 138.
True, wherever it is, worketh and frameth the heart to friend-like dispositions towards God, vii. 187; this true of the faith of dependence, as well as of assurance, 189; God, in saving us by, loses nothing of that love and holiness which he expects from us, 190.
Its object the mercies of God's heart and nature, viii. 3; under the Old Testament, held by the promise of the Messiah, and God's declaration of his attributes, 11.
Three more eminent acts of, for forgiveness and all other spiritual blessings, viii. 115; a sight of the things promised or to be believed, a discerning of goodness in them, a trusting in God, and a reliance on him for the performance of them, *ib.*
In seeking justification, must have recourse to God, as justifying the ungodly, viii. 133.
Its other object Jesus Christ, both in his person, his suffering, death, resurrection, and ascension, and likewise the benefits that are the fruit of all these, viii. 140.
Its great object Christ's person, as the Son of God in one person with the man Jesus, viii. 184; on his person as God-man, the foundation

of all else we believe on him for, as he is our Saviour, 188; the free grace of God, as declared and proposed in the covenant, the object of, 194; absolute declarations and unconditional promises the proper object of, 205.

Election-grace, and the immutability of God's counsel, indefinitely proposed in the promises, an object of, viii. 234.

By which we are saved, is seated in the whole heart, viii. 258; its first act is seeing, or knowledge, *ib.*; it is a spiritual light, 259; called light, to distinguish it from reason and other knowledge, *ib.*; in order to it the Spirit giveth us a new understanding, 260; and then enlightens this new understanding, *ib.*; is so genuine a knowledge that, except in degree, it is the same knowledge that Christ's human nature hath of himself, 261; knowledge of things spiritual in the souls of men, not proportioned to the compass of their natural understanding, 263; does not destroy reason, but subordinates it to itself, 264; is a certain knowledge, 265; a real knowledge, 267; the believer sees the spiritual excellency that is in Christ, and the heart is taken with it, 269; sees an all-sufficiency of righteousness in him, 270; sees the graciousness that is in him, 271; is not a bare assent to the truth of the promises, 272; is special faith, on the promises of salvation and justification through Christ, and through the free grace of God in him, 276; is faith in his blood, and his righteousness, 288; why God has appropriated salvation to this special act of faith, 289; as an act of the will is a valuing of Christ above all other things whatsoever, 303; the believer hath stamped upon his heart an instinct after Christ and after mystical union with him, so as he cannot be quiet without him, 304; looks to him for help, and to him alone, 305; then comes to him, 306; and believes, rests and trusts to him for salvation, 307; abides by him, and will not stir away from him, 313; applies and fashions his heart to the law of faith, 316; necessarily leads to willing service and obedience, 318; errors of common protestants concerning, 329; resting in a general assent to the truths of Christ's history, 330; taking an absence of doubt for application, 331; making faith only a good persuasion and opinion of our present condition, *ib.*; merely getting into our hearts such thoughts about Christ, as believers are understood to have, 332; mixing up trust in our own righteousness with faith in Christ, *ib.*; errors of men somewhat humbled for sin, 333; of men more thoroughly humbled, 334.

May be without prevailing assurance, viii. 339; justification and blessedness hath been pronounced to such a condition as hath wanted this assurance, *ib.*; in a state of desertion, a true believer may want assurance while he continues to believe, 340; doubting may as well consist with reality of faith as any other corruption, 342; the essential acts of faith may be performed without assurance, 343; objections answered, 349.

In itself, of all graces the meanest and lowest, viii. 459; is, in a primary sense, the sole instrument in the covenant of grace, 461; it doth all, in the matter of our salvation, from first to last, 462; is the mother-grace, the parent of all others, 463; it honours God most, and God honours it most, 467; it prepares the soul for Christ, 471; it spies out Christ, *ib.*; all the communion we have with Christ transacted by, 472; all the joy we have in Christ is by, 473; this no disparagement to inherent holiness and obedience, 476.

Faith, difficulty of, viii. 480; great things to be done in heaven for us, when faith is wrought, 482; inability and obstacles in the heart to be overcome, 483; all that is in man can in no way help him unto, 492; all that is in man is against, *ib.*; is an effect of the infinite power of God alone, 503; yet we must endeavour after, 520; cautions respecting, 529; discouragements considered, 556; directions to guide us, 580; objections answered, 585.

Not failing is Satan's foiling, ix. 232.

Faithfulness of God implies that he is constant to himself and his own purposes of grace, ix. 306; to his promises, *ib.*; to the trust which he hath undertaken, *ib.*

Fall, divisions caused by, i. 186; reconciled in Christ, 188.

Of man, how it happened, x. 7.

Did not destroy the substance of the soul, nor its faculties, but that holiness which was its ornament, vii. 33.

Falling away, none from true grace, i. 260, 413; they who fall away are unregenerate, 416.

Familiarity, Christ does not permit his disciples to use with him in their earthly state, viii. 387.

Father, of glory, i. 327.

Everlasting, in what sense the title is applied to Christ, iv. 516.

Sometimes set for the Godhead, including the Son and the Spirit, iv. 546.

Why reconciliation is represented as specially to him, v. 7; also as specially wrought by him, 9.

And Son, their love compared in that the Father gave the Son, and the Son gave himself for us, v. 179.

Alone could bruise the Son, so as to satisfy for sin, vii. 194.

What we ought to know of him, vii. 492; his person, as the Father of glory, the fountain of Deity, the begetter of the Son, and from whom the Holy Ghost proceedeth, *ib.*; the riches of his mercy and love, *ib.*; the whole of his work and hand in our salvation, *ib.*; his bestowing on us all spiritual blessings, *ib.*

How he draws the soul to Christ, viii. 153; great reason why it should be his work, 155; it was he that chose our persons for his Son, *ib.*; our believing is a marriage between Christ and us, and it is proper for a father to bestow his son in marriage, 156; teaches us to know Christ, 159.

What he teacheth, viii. 159; that the Father hath given us eternal life, *ib.*; that this life is in his Son, 160; that we may seek it out of self-love, *ib.*; that we are to take him not only as a Saviour, but as the Son of God, 161; how he teaches these things, 162; by bringing the knowledge we have of Christ home to our souls, *ib.*; taking our hearts with what he saith to us, *ib.*; giving knowledge 'as the truth is in Jesus,' *ib.*; persuading us that all we know of him is for his glory, 163.

Fear of God, includes all piety, iv. 288.

Feeling, want of, an exercise of faith, iii. 466.

Fellowship of angels and men, i. 162; with God, called life, ii. 205.

And communion with the persons of God the Father and Christ, the height and prime of Christian religion, vii. 480.

Threefold: personal, with God in secret duties; mystical, common to all saints; and congregational, xi. 300.

Fiery furnace; probable that it was Christ who appeared with the three young men in, iv. 424.

Fighting, for religion *merely*, unlawful, v. 218.
Fire, which men kindle, and the sparks of it; their own natural righteousness, and outward comforts, iii. 345.
Whether there be material, in hell, x. 501.
First-born of every creature, in what sense Christ is, iv. 468; not spoken of his eternal generation, 469.
Of every creature, in what sense Christ, as God-man, is, iv. 558.
First-fruits, consecration of, has its antitype in Christ's resurrection, iv. 34.
From the dead, in what sense Christ is, iv. 539.
Of the creation, in what sense saints are, ix. 163; designed to be by election, made to be by regeneration, 165.
Fitness of the person of Christ for the work of reconciliation, distinguished from his ability, v. 35.
Flesh, described, ii. 78; why called so, 80; all creatures and creature comforts without Christ, are, 82; gospel works directed to bad ends, are, *ib.*; why called, *our*, 86.
As opposed to the spirit which is born of the Spirit, is the natural sinfulness and defilement of man's nature, vi. 159, 195.
Is the predominance of self-love, ix. 9; may be affected with many things, both in the law and gospel, but cannot do anything really good, 10.
Notes out inherent corruption, which is derived from generation, x. 42; Is the principle whence all a natural man's actions proceed, 43; there is a bundle or mass of it, therefore called a body, that hath multitude of members, 44; is the very nature of men, *ib.*; the experience of all mankind shews it, 45; confirmed by testimonies, 46; of the Gentiles, *ib.*; the institution of magistrates and laws, which presuppose it, *ib.*; the law of God, *ib.*; the gospel, 47.
Folly of wicked men, consists in an inability to consider of things, x. 200; to consider their own ways and states, *ib.*; to consider the issues and consequences of things, *ib.*; to consider fit times, and seasons, and opportunities, 201; to make use of a rule in any particular case, *ib.*; to lay things to heart, 202; in their false judgments, 203; they judge those things best which may be presently enjoyed, *ib.*; prefer things easy before those that are hard and difficult, 204; judge of things by their outward adorning, 205; by the quantity, not the quality and worth, 206.
In the ill choice which they make of things, x. 206; in doing unnecessary things first, and putting off necessary things to the last, *ib.*; in committing their happiness to uncertainties, 207; in not providing for all conditions and all times they are to run through, *ib.*; in not having wit to choose a small present inconvenience, to avoid a greater in time to come, 208; in exchanging precious things for trifles, *ib.*; is apparent in the event and issue of all their actions, 209; in so acting that they must lose their labour, *ib.*; in resting their happiness in what must in the end prove their misery, 210; in being led with vain promises, 211; effects of, in the hearts of unregenerate men, *ib.*; they are ashamed of nothing, *ib.*; self-willed, 212; inconstant, *ib.*; unteachable, *ib.*; confident in their own ways, 213; still follow their own minds as their guides, 213.
Fools, all men in a state of nature are, x. 195.
Forbearance, duty of, i. 277.
Foreknowledge, God's, of his people, not the ground of their election, ix. 17.
Foretastes of heaven, sanctifying power of, i. 325.

Forgiveness of sins belongs to God only, and to the God-man as he is God, iv. 547.
Of sins, whether it is all at once on conversion, or repeated as sins are committed, vi. 407.
Formalists, among the worst of those who sin against knowledge, iv. 177.
Their strongholds, x. 391; negative righteousness and outward abstinence from gross sins, *ib.*; their good natures and dispositions, 392; their conscientiousness, *ib.*; assent to the truth, *ib.*; excuses for their deficiencies, *ib.*; their good dispositions, *ib.*
Forsaking of Christ by his Father, what it was, v. 279; not a dissolution of the hypostatical union, *ib.*; nor a deprivation of support and the influences of grace, *ib.*; but a deprivation of all comfort and sense of happiness, *ib.*
Fountains, spiritual,—Romish writers and advocates, iii. 102; temporal and political,—Jesuits, *ib.*
France, the first of the ten kingdoms, iii. 74.
Free grace and justice, the attributes of God most eminently concerned in our salvation, iv. 61; in Christ's death he paid a price to justice, in his intercession he entreateth free grace, 62.
Free-will, sufficient to lead to evil, but not to good, vi. 207.
Pride and presumptuousness of, ix. 186.
In sinful men, incompatible with freedom in God, ix. 14.
Friends and flatterers, difference between, vi. 132.
Of God, in the world few, enemies many, x. 166.
Friendship with God, expresses not only privilege but duty, vii. 179.
Between God and his saints, mutual, vii. 191; hence the consideration of what a friend he is, will shew them what they ought to be, *ib.*; Excellencies of God's shewn in fourteen particulars, 192.
Of God should lead us to ask his counsel on all occasions, vii. 203; and to follow it, 206; to make use of his favour and friendship in all businesses, and defend them alone, 207; to take seeming denials of particular requests kindly, 209; to trust him, especially in great exigencies, and take heed of being jealous of him, *ib.*; to study his favours, so as to find out his loving-kindness in them, 212; to be fearful of displeasing or offending him, 213; to study what will most please him, 215; to perform common actions so as to render these acceptable to him, 216; to manage with all simplicity and plain-heartedness towards him in all our walkings, 220; to be faithful to him in whatever he hath committed to our trust, 221; to deny him nothing, and yet take his denials kindly, 222; to stick close to him in time of trial, *ib.*; to suffer for him gladly, if there be occasion, *ib.*
Fruit, bearing, in Christ, the characteristic of all believers, iii. 446; their hearts are sensible of their inability for anything good, as of themselves, *ib.*; they are trained to a continual dependence upon a power from above, *ib.*; they close with the Scriptural statements as to the necessity of Divine aid, 447; they refuse all offers of assistance from any other strength, *ib.*; they gratefully acknowledge that it is Christ who worketh all their works in them, *ib.*
Fulness of times, i. 201; dispensation of, 204; of Christ, 561.
Of God, to be filled with, is an experience above what we are able to ask or to think, yet it is attainable even in this life, by the power which worketh in us, iv. 386.

Fulness which dwells in Christ, in what it consists, iv. 460; dwells in him as God-man, by an act of God's will, 461.
Of Christ, not *plenitudo vasis, sed fontis*, iv. 559.

Galatians, had not lost the image of Christ in respect of sanctification in their hearts, but they had been diverted from the true knowledge of Christ, iv. 335.
Galileans, their custom of wearing swords, accounts for Peter's having one, v. 216.
Gathering of all things in Christ, i. 150, 193.
Of the unfruitful branches, what? iii. 456.
Generation, definition of, by Aquinas, iv. 428.
Eternal, of the second person, expressed in divers terms, v. 547.
Natural, Adam's sin transmitted by, x. 53.
Gentile believers have a modified interest in the Abrahamic covenant, that God will be the God of their seed, ix. 429.
Gentiles, men living in sin reckoned as, ii. 74.
Conversion of, the greatest miracle wrought under the New Testament, the most glorious fruit of Christ's death, and among the strongest evidences of the truth of the Christian religion, v. 465.
Conversion of, termed the building up of the tabernacle of David, viii. 70.
Gethsemane, had been the place of Christ's repose and comfort, and communion with his Father, and there he must encounter his Father's wrath, v. 199.
Gift of his people to Christ by the Father, refers not to their calling, but to their election, or to an act concurrent with their election, iv. 502.
Gifts in prayer, do not move God, but graces, iii. 400.
And sacrifices, correspond to the procurement of grace and mercy, iv. 128.
Extraordinary, many had who were not saved, iv. 326.
And graces are a manifestation of the Spirit, vi. 65.
Spiritual, given to the rebellious, ix. 160.
And graces, as much difference between, as between a glow-worm and a star, ix. 178.
Natural, are not proportioned to graces, x. 141.
Rational, importance of, in the church, to encounter with the carnal reasonings of wicked men, x. 250.
Gladiators, those brought last on the stage fought till one killed the other, v. 533.
Glimpse of Zion's Glory, xii. 61.
Glorifying God is done by having holy ends in our common actions, iv. 383; in such good works as directly in themselves do tend to his glory, *ib.*; in performing duties of worship, and being conversant in ordinances, 384; is more than to praise God for benefits received by ourselves, *ib.*; is more than to glorify God for his love to us, for the assurance and hope that he will glorify us, 385.
Glory of the Gospel, Sermon I., iv. 225; Sermon II., 241; Discourse of, 259.
Blessed State of Saints in, vii. 337.
An Immediate State of, demonstrated, xii. 1.
A Glimpse of Zion's, xii. 61.
Glory of Christ, God's chief end in redemption, i. 100; of God, essential and

manifestative, 105; of God, cannot be added to, 106; definition of, 315; of the resurrection body, 316; of God in his saints, 321.
Glory of his people presented to Christ from eternity in the glass of God's decrees, iv. 124.
The riches of, in the Godhead, communicated to the man Christ Jesus, as fully as possible unto a creature, i. 232.
Departure of, from a people, five signs of it, iv. 255.
The super-excellency and superlative of goodness, iv. 315.
Of a man is his soul, by which he differeth from beasts, of a holy man is the Holy Ghost, by whose indwelling he differs from other men, iv. 327.
The highest, of God as a king, lies in his own internal and personal attributes, iv. 396; justice and judgment the supports of his throne, mercy and truth his attendants, his almightiness his army, his faithfulness his council, 397.
Of Christ with God before the world was—whether as second person or as God-man? iv. 484; was the glory which, as God-man, was assigned him in the eternal decree of God? 485; this sense given by Augustine, 486; is the grand lever of all creature-glory, *ib.*
Of Christ as God-man a supreme paramount end, iv. 505.
Of believers, the same in kind with that of Christ, though inferior in degree, iv. 486.
Of Christ twofold—of his person simply as God-man, and of his office as Mediator, iv. 493; both these referred to in his prayer in John xvii., 495; difference between the personal and the mediatory glory, 496; the former infinitely exceeds the latter, 498; the personal, as God-man, is the foundation both of his own mediatorial glory and of the glory of his people, 501.
For which Christ prays, not the essential glory belonging to him as the second person, iv. 508; nor is it his mediatory glory, for that he has not given to his disciples, *ib.*; eminently meant of the glory of his being God-man, *ib.*; and our share in it is our sonship, 511.
God's manifestative, is revealed in and by creatures, v. 93.
Manifestative, due to the Son of God if he assume a creature into one person with himself, v. 106; this glory be relinquished, 108.
Of God twofold, essential and manifestative, the former reflected on, the latter detracted from, by sin, v. 123.
Due to Christ on his first assuming our nature, suspended during the time of his sojourn on earth, v. 126.
Of Christ's person is specially his holiness, v. 434.
Not given *propter opera*, but *secundum opera*, vi. 410.
Of God the utmost end of the new creature, vi. 497; all things which are in him glorious, *ib;* all his manifestations and works glorious, 498; that it should be the utmost end, due from his reasonable creatures, *ib.;* especially required of his saints, *ib.;* all the persons of the Godhead give to one another, 499; is all that God requires of us in return for all that we receive from him, *ib.;* if not given, God will curse all blessings to us, 500; if not glorified *by* us, will be *in* us, *ib.;* how we glorify God, 501; by endeavouring to know him, and conceive aright of him, *ib.;* by admiring him in all we know of him, *ib.;* by speaking much of him to others, 502; by ascribing all to him, *ib.;* by suffering for him, *ib.;* by imitating him, 503; by glorifying him, *ib.;* by living according to his will, *ib.;* by doing all things for his glory, *ib.;* by doing all we do in Christ, *ib.;* by re-

penting and turning to him when he afflicts us, *ib.*; by calling on him in trouble, 504; by believing on him, *ib.*; by fearing him above all, *ib.*; by joining ourselves to the assemblies of his saints, 505.
And praise of God, distinction between, vii. 172.
Different states of, after death and after the resurrection, vii. 440; the same expression used of both, 444; yet are to be understood with a vast difference and disproportion, *ib.*; like expressions used of special manifestations of God and Christ to the soul on earth, 446; particulars of that of the intermediate state, 449; when the soul goes forth out of the body, the second death hath no power over it, 451; it has angels to wait on it, 452; it is in heaven instantly, *ib.*; so far as it hath been rich in faith and good works, it has a rich entrance into the holy courts, *ib.*; either in the instant of death, or in the passage to heaven, it is fully purified from sin, and made perfectly holy, 453; there is a great solemnity used on its first coming thither, 454.
To which believers are advanced through Christ, higher than was attainable by the law of creation, ix. 97.
Arising to Christ from all the creatures, not comparable to that arising from believers, ix. 100.
Of God from his people commensurate with the grace he bestows on them, ix. 102.
Of the redeemed in heaven riseth immediately from the glory of God communicated to them, ix. 215.
Believers are called into, not in respect of possession, but of right, ix. 320; into the eternity of it, 326.
Into which we are called is God's, ix. 331; the same as is called 'the excellent glory,' 333; distinct from that of Christ, *ib.*; consists in an immediate communication, participation, and enjoyment of God himself, 334.
To which Christians are called is the glory of Christ, ix. 363; and that both as he is Christ our head, *ib.*; and as he is Jesus our Saviour, 365; in the one case it is an inheritance, in the other a purchased possession, *ib.*; as he hath called us into it, so he hath taken possession of it for us, 366.
His own increased by ours, ix. 366.
Ordained and prepared for the souls of believers before the resurrection, xii. 5; in harmony with the work of grace in this life, 6; its essential is God's immediate presence, 10; the design and bestowal of at death, becoming God, 17.
God both the fountain and the Father of, xii. 90.
God the Father and his Son Jesus Christ, Knowledge of, iv. 347.
God must seek his own glory, i. 105; his delight in his people, 110; in shewing grace, 107.
His joy in his people, ix. 103; loves us when sinners, delights in us when holy, 104.
His appearances not intended to shew what he is in himself, but what to us, iv. 118.
Godhead, but one; but the persons in the one Godhead more than one, iv. 350.
In Christ, not the soul in his body, viii. 182.
Godliness is being as faithful to God and devoted to his interests as the natural man is to himself and his, vi. 439.
Often attacked even from the pulpit, vii. 547.

God-man, the glory of being was existent to the second person from eternity, iv. 491.
Goodness is essentially communicative, ix. 128.
Natural and moral in man, consistent with the corruption of his nature, x. 94.
Goodwin, Mr John, Two Letters between, and the author, xi. 526.
Gospel, The glory of, Sermon I., iv. 225; Sermon II., 241; Discourse of, 259.
Holiness in the Heart and Life, vii. 129.
Gospel, rejection of, always followed by plagues, iii. 38.
First preached by God to Adam, iv. 221; has been preached *by* all creatures reasonable, and *to* all creatures reasonable, 222; confirmed by writing, seals, oaths, and by all God's actions and courses from the beginning of the world, *ib.*
Excellency of the knowledge of, set forth by its author and revealers, iv. 227; by the worth of the subject matter revealed, 228; by its depth, *ib.*; its preciousness, *ib.*; its profitableness, *ib.*; its secrecy before it was revealed, *ib.*; its rareness now it is revealed, *ib.*; its clear revealing was the desire and longing of patriarchs and prophets, *ib.*; is the study of the angels, 229; is the study of God himself, *ib.*
Knowledge of it lay hid in God's breast from eternity till the time came for revealing it, iv. 230.
Is the image of Christ, as Christ is of God, iv. 233; contains not only depths of wisdom, but also of love, 236.
Is published to all the world, and yet is a mystery hid, and revealed only to the saints, iv. 238.
Its preciousness, shewn by five qualities, iv. 242.
Is glorious, because by it men are made partakers of the Holy Ghost, iv. 245; because it is the ministration of righteousness, *ib.*; because through it we are brought to see the sunshine of the favour of God, 246; because it changes us into the same image from glory to glory, *ib.*; it gives a glorious joy, and the assurance of greater joy hereafter, *ib.*
Is truly the glory of any people, and the want of it leaves them in the most miserable and inglorious condition, iv. 252.
Civilises those whom it does not convert, iv. 253.
Its superiority to all previous revelations of God's attributes and will, iv. 261; made on purpose to honour and set forth Christ, 264.
Made up of reconciliations of contradictions, iv. 274.
Is not only a mystery and a depth in respect of wisdom, but also of love, iv. 278.
Lay from eternity under lock and key in the breast of God, iv. 281.
Hid from many generations of Gentiles, iv. 282; and in one sense from the Jews also, *ib.*; from the angels and from Adam in innocency, 283.
Not new, but from everlasting, iv. 290.
First revealed by God to his Son, then to the holy apostles and prophets, and then to all his saints, iv. 293; preached to every creature, yet hidden from all but the saints, 294; in what sense known by carnal men, 295, *et seq.*
Its excellency consists in the riches of spiritual knowledge manifested in it, iv. 303.
The riches of a kingdom or city, iv. 313.

Gospel, a most glorious revelation of God and Christ to us, iv. 315.
More glorious than the law in respect of the manner of its promulgation, iv. 316; in respect of its matter, 317; is not only a picture of Christ, but his image in a glass, 319; the riches of the glory of God shine in it, 324; in respect of its being intended for all nations, 331.
Hath a spirit accompanying it, which renders it not mere letter but spirit, iv. 320.
Invented by God in order to communicate his own blessedness and glory, iv. 325.
The most powerful means to subdue the hearts of men, v. 5.
The least line of, worth all the law, v. 102.
The whole story of it hath three parts, relating to the Father designing, the son effecting, and the Spirit applying, v. 483.
Requires universal respect to all the commandments of God, vii. 179.
Its great design to promote the life, power, and practice of godliness, vii. 291; the end of the word to enjoin entire holiness, 292; to do, and be active in God's word and law, the end and perfection of the reasonable creature, 294; that we should be doers of the word, the end of inherent grace in the soul, 295; holy activity the soul and perfection of grace, *ib.*
A freehold for us and ours, x. 34; price at which it has been purchased, *ib.*
Government and Discipline of the Churches of Christ, xi. 485.
Government, according to Presbyterians, is in the hands of a body of elders, according to the Congregationalists is mixed of an aristocracy of elders and a democracy of the people, xi. 113.
Grace, Man's Restoration by, vii. 519.
Grace, doctrine of, importance of being grounded in, i. 4; of God, what riches of, 125; consistent with a satisfaction to justice, *ib.*; effectual, 219; no falling from, 260, 413; habits of, 366; three passages of Scripture used to prove falling from grace, 413; what meant by grace, ii. 220; immutable, 226; sovereign, 227; laid up for us in Christ, 228.
Saving, improvement of natural principles by the Holy Ghost falls short of, i. 410; inferior works of the Spirit distinguished from, 385; excellencies of, ii. 288; freeness of, 290.
Exercise of, different from knowledge of, iii. 241.
Too precious for God to suffer even the smallest portion of it to be destroyed, iii. 452.
Why called life, iii. 459.
Growth in, runs through all the faculties, iii. 505.
Christ's lying in, a part of his humiliation, and therefore of his satisfaction, iv. 36.
Standing in, every moment, owing to Christ's sitting in heaven, and interceding every moment, iv. 64.
Helps against the power of sin, mercy against its punishment, iv. 112.
Throne of, the highest thing in heaven, as the mercy-seat was in the holy of holies, iv. 131.
Doctrines of, are the most inward, practical, and experimental secrets, iv. 238.
Every degree of, is glory ('From glory to glory'), iv. 330.
A company of *nothings*, and a company of *alls*, iv. 339.
Is an imitation of God's communicable attributes, as goodness, wisdom, holiness, &c., and an application of his incommunicable, as sove-

reignty, eternity, dominion, majesty, glory, iv. 380; its tendency to have one common interest between God and our souls, 381; perfection of, is to love God for himself, 383.
Received cannot justify the sinner, v. 80; in a creature, what it can do, what it cannot, 82.
In the saints is a copy of the law, v. 85.
In a creature cannot make satisfaction for the sin of a creature, v. 98.
Its excellency is that it is a participation of the divine nature, v. 118.
And misery correspond to corruption and guilt in sin, v. 382.
Its freeness, vi. 94; its exceeding richness, *ib.*; its sanctifying power, 95.
Hath the greatest dowry that any creature, whether on earth or heaven, can have, vi. 184; wherein its excellency lies, *ib.*
State of, cautious in judging of, vi. 321.
Pelagian, semi-Pelagian, Jesuitical, and Arminian errors concerning, arise from men's mistakes as to the workings of grace in their own souls, vi. 332.
Of the new covenant put into the hearts of believers, that they may answerably glorify the grace of God towards them in that covenant, vi. 345.
The works of, upon the soul in this life, a strong argument that God hath provided glory for separate souls hereafter, vii. 414.
Free, we must lay hold on, according as it is set forth in the covenant of grace, viii. 194; renouncing all self, 195; in the free sovereignty of it, 196; in the fulness and the extent of its freeness, *ib.*; as that which is absolute, unchangeable, irrevocable, 197.
Covenant of, is the transcript of election-decrees, ix. 11.
Covenant of, is election purposes and designs put into promises, ix. 41.
Not to be limited to the favour bestowed on sinners, ix. 95.
Is the top perfection of God's name, ix. 128.
Freedom of, ix. 129.
Set out, not only by the greatness of the gift, but by the freeness and absoluteness of giving it, ix. 162.
Of God threefold; his purposing grace; his dispensatory grace; and the grace that is in his nature, ix. 235.
Pardoning more conspicuous in some, sanctifying in others, ix. 249; God of all, what the name implies, 252.
All that is in God engaged to succour us against temptation, ix. 258; secured to all the elect, 259; abundance of, 262.
Discriminating of the elect more conspicuously seen by a comparison of them with temporaries than with those who were never called, ix. 270.
All principles of, impressed on the heart at first calling, ix. 278.
Sufficient, controversy about, ix. 279.
And sin are adequately and commensurately opposite, ix. 315.
All God's purposes and dispensations of, are by Jesus Christ, ix. 338.
Does not only have relation to sinners, as mercy has, ix. 344; hence election of grace does not necessarily presuppose the fall, 346.
Covenant of, engrafted upon the natural family covenant, ix. 433.
Twofold, corresponding to guilt and corruption, x. 47.
Loss of, not only a punishment for sin, but itself a sin, x. 58.
Illustrated and glorified by all God's dealings with all men, x. 187.
Distance between states of nature and, x. 254.
Or holiness, a preparation unto glory, xii. 6; its subject, the soul, 7.
And glory, made to suit and match each other, xii. 26.
Not weighed in the scales, but tried with a touchstone, iii. 321.

Graces, not gifts, in prayer, move God, iii. 400.
In the heart, are evidences of Christ in us, but are not the objects of faith, iv. 3.
Are the members of the new man, iv. 535.
And duties, cannot satisfy our consciences, much less God's justice, iv. 13.
All are in all saints, though not all in each, ix. 253.
Are all of a knot; break one, and all fall asunder, ix. 315.
Great Interest of States and Kingdoms, xii. 31.
Growth of Christians, depends upon their union, as members, to Christ their head, iii. 458; makes up the fulness of Christ mystical, 459.
Of Christians depends upon the appointment and promise of God, iii. 459.
In grace, to be apprehended by faith rather than sense, iii. 462; not so discernible as conversion, *ib.*; rate of, not uniform, 463; not to be measured by growth in gifts or abilities, 464; nor success towards others in the exercise of gifts, 465; nor by opportunities of doing good, 466; nor by spiritual joy, *ib.*
In grace, not to be measured by joy and spiritual nourishment, iii. 466; nor by increase in outward professing, *ib.*; nor by some one kind or sort of duties, 467; by the adding of one grace to another, 470; by additions of new degrees of the same grace, 471; by increased spirituality in duties, *ib.*; by growing more and more rooted in Christ, 472; by bringing forth fruits more in season, *ib.*; by growing more constant in performances, and more even in a godly course, *ib.*; by doing duties still, though difficulties be greater, and means less, 473; by growing more wise and faithful, to lay out abilities and opportunities to the best advantage, *ib.*
Guiltiness, before God, an unregenerate Man's, in respect of Sin and Punishment, x. 1.

Haggai, his prophecy of the shaking of all things, compared with Paul's exposition of it, v. 450; comprehends the shaking and removal of all things, through the whole dispensation of the gospel, that are hostile to the kingdom of Christ, 451; any interpretation that confines it to anything short of this, involves either defect or absurdity, 456; includes the conversion of the Roman world from heathenism, the Reformation from popery, and revolutions of states and kingdoms, 458; the last days of the gospel the special time for perfecting these changes, 459.
'*Hallowed be thy name*,' a petition of a higher key than '*Thy kingdom come*,' iv. 376.
Hand, right, of God, i. 470.
Hardness of heart in sinning is an effect of having sinned much against knowledge before, iv. 181.
Harvest (Rev. xiii. 14–17), what, iii. 88.
Hatred may be understood of a lesser love in comparison with a far greater, ix. 156.
Head, Christ the head of his church, i. 545.
Headship of Christ, comprehends all his offices, i. 549.
Heart of Christ in Heaven to Sinners on Earth, iv. 95.
Heart and Life, Gospel Holiness in, vii. 129.
Heart, trials of its spirituality, i. 417.
Of the believer, through its weakness as a creature, misunderstanding the testimony of the Spirit, produces distress and dulness, iii. 249; more especially as a sinful creature, *ib.*

God puts prayer into his people's, iii. 375; he does this when he will have any great matter done, as the return from Babylon, 376; he quiets, and calms, and contents the heart in prayer, *ib.*
Sanctified, converts and digests all into spiritual, useful thoughts, iii. 513.
Natural, cannot produce anything that is good, ix. 8.
Renewal of, is the fruit of election grace, ix. 11.
Humble and contrite, are a greater throne for God than the local heavens, ix. 123.
Of man not to be trusted more than the veriest thief or adulterer in the world, x. 33.
Searching of, what it is, x. 170; error in, arises either from men's viewing their hearts undivided in the gross, and not dividing between soul and spirit; or else from viewing them only apart, and not in their concurrence with each other, 173.
Heathen, their expectation of a Saviour grounded on a tradition of the first promise, v. 173.
Their boasts regarding right reason, vi. 245.
Deficiency of their virtue, vi. 279; left out God even in their highest attainments, 301.
Acknowledged that men are evil, and were unable to account for it, x. 6.
Heaven, why called an inheritance, i. 311.
All besprinkled with Christ's blood, iv. 77.
How Christ prepares a place in, for his people, iv. 99; writes their names upon the doors of the mansions with his own blood, *ib.*
In what sense purified with blood, v. 415.
Consists in the beholding of Christ, v. 548.
Unsuited to carnal hearts, vi. 183.
Its glories, and the happiness of glorified saints there, vii. 456.
Is the kindness of God, heaped upon kindness, and continued, in the fulness of it, to all eternity, ix. 212.
Not simply joy and happiness, but glory won by conquest, ix. 401.
Heavenly places, i. 56.
Hebrews, Epistle to, the top notion of it (κεφαλαιον) is the eternal priesthood of Christ in heaven, iv. 60.
In Epistle to, the apostle asserts nothing but what he proves out of the Old Testament, iv. 443.
Epistle to, its author uncertain, v. 525; speaks of Christ's priesthood more than any other book of Scripture, *ib.*; written to Christian Jews, *ib.*
Heirs of God, Christians are, not only in the sense that they are heirs of God's property, but in the sense that God himself is their inheritance, iv. 311.
Hell, called the place of the giants, ii. 73.
Above measure fearful, as sin is above measure sinful, iv. 160.
Christ did not literally descend into, but endured the wrath of God, which is its substance, v. 284.
Souls in, remember what they were in this world, what sins they committed, what pleasures they enjoyed, vi. 461.
Heman, his case, i. 445.
One of the wisest of men, next to Solomon, acquired wisdom by his doubts and temptations, iii. 289.
Heresies, not surprising that they arise, x. 252.

Herod, in beheading John, sinned against knowledge, iv. 180.
Highlander, exclamation of one on the necessity for a mediator, v. 174.
High, Most, God, being so called, imports his dwelling in heaven, vii. 13; his dignity and dominion, *ib.*; the transcendency and super-excellency of his divine being in itself, as utterly of another kind from that of the creatures, 15.
High priest, his office under the law had two parts, oblation or offering the sacrifice, and presentation of it in the holy of holies, iv. 57; the latter was his distinction from the other priests, 59.
Went into the holy of holies, stripped of all his gaudy robes, iv. 499.
Alone performed the services of the day of atonement, v. 432.
Holiest, into which Christ is entered, and to which we have access, is the highest heavens, v. 389; what is meant by our entering into? 390.
Holiness, Gospel, in the Heart and Life, vii. 129.
Holiness, the fruit of election, i. 86: necessary to salvation, 88; what it is, 383; a resurrection, 439.
Of God is his beauty; its image is ours, iv. 154.
True, is the imitation or image of God's own nature, iv. 380.
Of Christ, hath a transcendency above that of all creatures, iv. 467.
As well as justice of God, done honour to in the sacrifice of Christ, iv. 119.
Consists in a conformity of spirit to the things which God willeth or commandeth, and having God's glory set up in our hearts as our utmost end, vi. 152.
In any or all of our faculties, consists in setting up God as our chief end, vi. 272.
Of heart, the main and ultimate birth brought forth in regeneration, vi. 389; consists in a real conformity to the written word, and the living Word, 390.
Is the dreadful name of God, vii. 15; imports separation from all the creatures, *ib.*; is the most glorious of all his attributes, *ib.*
Its effects upon the understanding, vii. 139.
Glory and majesty of, viii. 274; not inconsistent with the insults and oppositions made to the people of God, 277; how to be manifested and preserved, 284; by innocence and harmlessness, 285; by doing good to all as much as lies in our power, 286; wherein it may appear, 287; in shewing forth the graces of Christ, *ib.*; abounding much in holy duties, *ib.*; in consistency, 289; in acting with reality and fervency of spirit, *ib.*; in unselfishness, *ib.*; in constancy and evenness, 290; in brotherly kindness, *ib.*
Immutability of, could only be imparted to a creature of grace, ix. 4.
Keeping of saints in, the necessary means to their attaining of union with God, ix. 136.
Flows from election, ix. 161.
The proper fruit of election, ix. 186.
True, cannot be without faith, ix. 286; is the proper fruit of the covenant of grace, 287.
Is the law of God written in the heart, x. 57.
Seen in the holy and spiritual law of God, x. 419; in the character of Christ, 420; in heaven, 422; what it is, 423.
Holy of holies; two things in it specially represented Christ; the ark which abode there continually, and the person of the high priest, who entered it once a year, v. 435; the former typified his person, the latter his office, *ib.*
Holy city, the kingdoms of Europe, iii. 124.

Holy Ghost, Work of, in our salvation, vi. 3.
Holy Ghost, why called the Spirit of promise, i. 246, 249.
Dwells and continues in and upon Christ for ever in heaven, iv. 118; descended as a dove, to shew the gracious disposition wherewith Christ was endowed for his office, *ib.*; rests on him more abundantly now in heaven than while on earth, 120.
Translates the mystery of Christ's sufferings, death, resurrection, &c., into intelligible language, iv. 264.
Does not generally get the glory due to him, vi. 3; his work for us in its kind as great as that of the Father or the Son, *ib.*; procession of, not merely dispensatory, but substantial, 5; his office as a comforter, *ib.*; a Spirit of truth, *ib.*; a shewer of things to come, *ib.*; a sanctifier, *ib.*; the inditer of prayers, 7; a converter and convincer of the world, *ib.*; wrought regeneration even in the Old Testament saints, but came in a more signal manner after Christ's ascension, 3; Old Testament prophecies of this coming, *ib.*; his appearance at Christ's baptism the consecration of the head, at Pentecost of the members, 9; his operations upon Christ, 11; formed his human nature in the womb, *ib.*; question whether he formed the union betwixt the divine and human nature, *ib.*; consecrated him to be the Christ, *ib.*; anointed him to all his offices, 12; endowed him with power to do all his miracles, *ib.*; raised him from the dead, *ib.*; filled him with glory when he ascended, 13; anointed him as king of heaven, *ib.*; proclaims him king in men's hearts, *ib.*; his work upon the church, *ib.*; was the first founder of the church of the New Testament, *ib.*; supplies and blesses the means of the church's edification, 14; is the administrator of Christ's will, 15; what he doth for every particular saint, 16; in regeneration is the author of the new creature, 17; convinces of sin and humbles for it, 18; works repentance, 19; and faith, *ib.*; how he witnesseth on earth along with the water and the blood, 27; the whole work of sanctification wrought by, 28; habitual holiness, 29; mortification of sin and deadness to the world, *ib.*; the implantation of all graces, 30; and the drawing of them forth into act, 31; warrant to pray to, 32; produces all the spiritual strength we receive for resisting temptations, *ib.*
Is a Spirit of counsel to the understanding, vi. 33; and a persuader of the will, *ib.*; all growth in grace, from first to last, attributed to, 34; the acceptance of our fruits and our persons by God is from, 35; his blessing alone makes the means of grace effectual, 36; supports in death, 37; raises the dead, 38; fellowship to be sought with, as a distinct person, 39; his indwelling, 41; his exceeding love shewn in his indwelling, 42; heinousness of resisting, 44; and danger, 45; why especially called *Holy*, 47; communion, both in the whole, and in every part of it, attributed to, 48; reasons for this, 49; it is in a correspondency to the creation of the first man, 49; it is in a conformity to his work with respect to Christ, 50; viewed as the gift of the Father to us, 51; the donor is the Father, through Christ, 52; the gift is from mere grace and love, 53; differences of his working upon servants and upon sons, 55; he is a person indwelling, and not merely an influence, 58; first comes upon us immediately, as we are in our uncleanness and pollution, 60; is not defiled thereby, 62; his indwelling is by his person primarily and immediately, by his graces secondarily, 63, his indwelling more special than that of the

Father or the Son, 64; his indwelling in us, the same as in the man Christ Jesus, 66; is infinitely greater than all his gifts, 67; the whole, both of grace and glory, included in, 69; to be vehemently prayed for, *ib.*; his indwelling is the fountain of spiritual life, compared with the soul's dwelling in the body as a principle of life, 71.

Holy Ghost, doth not only move and stir us up to all good actions which we do, but in the work of conversion produceth in us living and lasting principles of a constant holy life, vi. 191.

Not specially called *merciful* in Scripture, but called *good*, viii. 45; five offices ascribed to, 46.

Sin against, is a settled revenge against God, ix. 253.

Holy people, in Daniel, the witnesses in Revelation, iii. 114.

Honesty and religion of unregenerate men, are but relics of the first image defaced, which God hath put into corrupt nature, lest men should be devils upon earth, x. 419.

Honour of God, of more value than all creatures and all worlds, v. 96.

Offences against, from inferior to superior, do most transcend satisfaction, v. 492.

Hope, believers called to, i. 306.

'*Hope of righteousness*,' what it implies, vi. 42.

Horses, in the Revelation represent angels, iii. 32.

Horse, white represents the preaching of the gospel, iii. 35; red signifies war, *ib.*; the black represents famine, 36; and the pale, all God's plagues let loose at once, 37.

Humanity of Christ hath more worth or dignity communicated to it than could be in all creatures, v. 105.

Humiliation, defective, if it rest in the general notion that men are sinners, iv. 23.

Is a conformity to Christ, and a beginning of the revealing of Christ in us, iv. 346.

Humility of the world is a proud humility, vi. 224.

Husbandman, how the Father is the, iii. 438; he engrafts and implants all the branches into the vine, *ib.*; he appoints what fruit the branches shall produce, *ib.*; he daily purges the branches, *ib.*

Hypocrites, their punishment made the *regula* of those of other sinners, iv. 177.

Ignorance, sinning in, does not make the fact not to be a sin, but it lesseneth it, iv. 164; must be repented of in the general, 165.

He who lives in, is condemned only by the law; he who sins against knowledge, by himself also, iv. 169.

Without excuse under the gospel, v. 538.

Ignorant, and out of the way, correspond to the two classes of transgressors under the law, iv. 129.

And profane, their resistance to conviction, x. 379; their pleas considered and answered, 383.

Image of God in Christ threefold, iv. 267.

Of God in Jesus Christ more excellent than that in the law, iv. 318.

Of God in Christ, essential, as he is second person, manifestative as God-man, iv. 462; in what the latter consists, 463.

Of Christ, as found in us on earth, is a conformity to all his graces, vi. 222; a conformity to his example, 228; superiority of, to the image of God in which Adam was made, 229.

Image of God in Adam, destroyed by his first sin, x. 48; called the glory of God, 54.

Immediate State of Glory demonstrated, xii. 1.

Impatience, under desertion, to be avoided, iii. 315.

Impediments that keep men from Christ, self-righteousness and worldliness, iii. 350.

Importunity, when joined with submission to God's will, is an evidence of God's design to answer prayer, iii. 380.

Imputation of Adam's sin to us is by derivation, of ours to Christ by voluntary assumption, v. 182.

Of Adam's sin, denied by those who deny the imputation of Christ's righteousness, x. 12; proved at length from Rom. v. 12, &c., *ib.*

Of sin to Christ, different from that of Adam's sin to his posterity, x. 54.

In Christ, bearing fruit, what? iii. 445.

Incarnation of Christ, predicted in the Old Testament, iv. 438; the eternally begotten Son, and the man made of a woman, are but one Son still, not two Sons, and therefore also one person, 440; proved from the account of his conception, *ib.*; and from the constant tenor of his speech about himself, *ib.*; the two natures are represented as making up one *I* or one *he*, 443; they remain in him distinct, and make up one person, 444; this distinction of his nature taught in the Old Testament as well as the New, 445; all the rights of the Son of God by inheritance given to the man Jesus, 446; the attributes proper to God given to this man, *ib.*; spoken of him *who* is man, not *as* a man, *ib.*; so the infirmities of human nature are attributed to God, *ib.*; the obedience and bloodshed of the man called the blood of God, 447.

Of Christ, a glorious exhibition of Divine power, iv. 479; by it God has given a pledge of love to the creature as such, 480; by means of it, men being united to Christ are brought into closer communion with God than could have been possible in any other way, 481.

Of Christ, nothing similar to it in the works of nature, v. 19; revelation of, is the greatest argument to prove the truth of our religion, 20.

Of Christ, necessary to his mediatorship, v. 44; that he might be able to offer himself a sacrifice, *ib.*; that he might be a reconciler, he must become a middle person, 45; he must become some way subject to God *ratione officii*, *ib*; must be effected by the assumption of some creature, and that creature must be rational, *ib.*; must be holy, *ib.*; therefore must be either the angelic or the human nature, *ib.*; reasons why the latter is preferable in respect of fitness, 46.

Of Christ, the wondrousness of it, v. 66.

Of Christ, corresponds to our first parents' desire to be as gods, v. 109; is the foundation of his satisfaction, but not part of it, 110.

Of Christ, the foundation of all his satisfaction, but no part of it, v. 193.

Of the Son of God, the greatest work of wonder that God ever did in the world, vi. 418; concurrence of the three persons of the Godhead in, *ib.*

Incense, a type of prayer, iv. 62.

Inclinations, aggravation of their inordinacy, in regard of their conversion to what is evil, x. 297; carry us clean against reason, 299; if our be not satisfied, nothing else can please us, as long as that fit lasts, *ib.*; their unreasonableness, 300; their being whetted by the diffi-

culty of obtaining their object, *ib.*; their untameableness, *ib.*; their unsatisfiedness, *ib.*; grounds and causes of their inordinacy, 301.
Indefiniteness of God's mind declared concerning his intent of saving but some, a sufficient ground for faith, viii. 246.
Independency of Christ, such an attribute as could not be communicated to a mere creature, iv. 466.
Indiscretion may be in the carrying on of a good cause, v. 217.
Indwelling of God the perfection of grace, ix. 116; is only in the humble and contrite, 124.
Infants, why death reigns over them, ii. 135.
Have not sinned after the similitude of Adam's transgression, x. 6.
Infirmities, may be either the evil of afflictions or of sin, or of both, iv. 111.
Inheritance, lot of the, i. 207; received by faith, 209; God himself our, 261; riches of, 312; God's, in the saints, 317.
Innocent I., claimed power over other bishops, iii. 74; excommunicated the eastern emperor Arcadius, 75.
Institution may be either by express command, or by example, promise, hint, or implicit intimation, xi. 22; when many things that God hath instituted, being put together, do necessarily infer something else, that also is an institution, 25; the use of man's reason about is only to find out what they are, 27.
Integrity, twofold, absolute and comparative, vi. 352.
Intelligence, *simple*, i. 100.
Intercession of Christ, its influence to our justification and salvation, iv. 566; the most excellent part of his priesthood, 57.
Our first justification to be ascribed to, yet more eminently ordained for accomplishing our salvation, iv. 64; is the virtual continuation of Christ's sacrifice, *ib.*; is the perpetuation of his priesthood, for his glory, 67; its immediate and direct end is the salvation of all the elect, 68.
Of Christ is absolute, not conditional, iv. 69; in it, as well as in his work on earth, he is a surety, 70.
Of Christ, its prevalency, argued from the person pleading, iv. 71; his nearness to the Father, 71; the obedience he hath rendered to the Father, 74; the satisfaction he hath made to justice, 76; this power put into his hands, 79.
Of Christ, its prevalency argued from the person pleaded with, iv. 82; an advocate with *the Father*, *ib.*; *his* Father, 83; *our* Father, 85.
Of Christ, no man ever loses an interest in, ix. 360; privilege and benefit of it unspeakable, *ib.*; always precedes our prayers, *ib.*; always prevails, 361.
Intermediate state is a life, vii. 346; for the saints, a life of glory, 364.
Inventions, human, in worship, the great quarrel in the Reformed churches, iii. 146.
Invisibility of God, an object of the apostle's praise, iv. 390.
Invocation to God, suited to the nature of the blessing sought for, x. 125.
Irenæus, his interpretation of the number of the beast, iii. 73.
Isaac, the most eminent type of Christ, v. 225.
Israel, their deliverance from Egypt, an illustration of the way of God's working in answer to prayer, iii. 385.
Israelites, difference between outward and true, put upon election, ix. 22.

Jacob, an example of election, ix. 11.
James does not contradict the doctrine of justification by faith, vii. 180.

James, Epistle of, its main design, ix. 289; the discovery of false professors, 290; exposition of chap. i. 292.
Japhet, fulfilment of Noah's blessing or prophecy concerning, ix. 77.
Jealousy, the greatest wrong that can be done to friendship, vii. 211.
Jehoshaphat, an example of relapsing into sin, iii. 420.
An example of partial sanctification, ix. 391.
JEHOVAH, the name of God's essence, the Jews everywhere throughout the world forbear from pronouncing, iv. 519.
JEHOVAH, the chiefest name of God, never given, or to be given to any creature, viii. 26; its first revelation, with God's own comment upon it, was to betoken and be a sign of mercy, *ib.*
JEHOVAH, wholly and abstractly imports *being*, viii. 29; imports that he alone hath true being, 30; that his being is of himself, 31; that he is the fountain of being to all things that have being, *ib.*; that he is first and last in being, 37; that he is from everlasting to everlasting, 40; that he is immutable, 41.
Jerome, agrees with the Pelagians and the modern Quakers in the error that the light of God in nature, and the light of moral good in the conscience, are the grace of Christ, iv. 344.
Jerusalem, New, i. 312.
Destruction of, by Nebuchadnezzar and by Titus, said by Josephus to have taken place on the same day of the month, v. 461.
Jesuits, their attempt to put a slur on the doctrine of God's absolute limited decrees, iv. 513.
JESUS CHRIST, KNOWLEDGE OF GOD THE FATHER AND, iv. 347.
Jesus Christ, in all his glories, is the great and eminent subject of the gospel, iv. 263; why termed the wisdom and power of God, 267.
Jesus, the man, wondered that God should dwell personally in him, ix. 121.
Jewish Church, had the same sacraments, in substance, that we have, vii. 307; this was an aggravation of their sin, 308.
Government of, no certain rule for that of the church of Christ, xi. 196.
Jews, their stumbling, i. 199; first fruits of, 221.
Call, to come suddenly, iii. 204.
Their land no bigger than Wales, iv. 331.
Did not expect their Messiah to be divine, iv. 441.
Privileges of believers since the ascension of Christ above theirs, v. 398.
Still adhere to such observances of the ceremonial law as their exile will permit, v. 458.
Their prejudice against the Gentiles not easily or quickly removed, v. 466.
Their rejection of the gospel, a great exercise to Paul's spirit, and a shrewd objection against Christianity, ix. 15; resolved into election, 16.
Said to spit at the name of Christ, ix. 40.
Job, his patience, ii. 437, 452.
Supposed by some to have been intended as a type among the Gentiles, of Christ in his agony, iii. 288.
His friends, defect of their knowledge of the judgments of God, iv. 285.
His confession of the multitude of his sins, x. 477.
John wrote his Gospel and Epistles with the special view of confuting errors which had sprung up respecting the person of Christ, iv. 452.
In his Gospel many things are said of Christ, first as he is God, and then as he is God-man, iv. 465.
Jonah, the prophet, was a Galilean, v. 156.

Jonah, a type of Christ in other respects besides being in the whale's belly, ix. 62.
Joseph, his affection to his father and brothers in his advancement, iv. 122.
A type of Christ, v. 150; a Nazarite, *ib.*
Joy at the accomplishment of what a man prayed for along with others, a proof to him that his prayers had a share in the procuring of it, iii. 373.
Does not always accompany an act of faith, iv. 331.
Fulness of, springs only from communion with God, viii. 394.
Judah, called a lion, why, iii. 10; a lawgiver, 12.
Judas, curse on, ii. 54.
Iscariot, specially aimed at in the parable of the vine as a fruitless branch, iii. 441.
Aggravations of his sin, iv. 179.
His hard-heartedness, v. 200.
Acting of natural conscience in, vi. 245.
The most eminent instance of a temporary on record, ix. 273.
Jude, his epistle a counterpart of 2 Peter, iv. 52.
Object of his epistle to distinguish between true and false professors, ix. 195; exposition of the epistle, 196–230; written after the death of most of the apostles, 197.
Judge of the mysteries of the gospel, who is, iv. 304; opinion of the Socinians, *ib.*; the papists, *ib.*
God was to the people of Israel in a double sense, v. 423.
Judgment, day of, a long day, i. 196.
Final, is to respect this life only, not the intermediate state, vii. 161.
'*Judgment* shewn to the Gentiles,' means the doctrine of free grace and the gospel, iv. 119.
Judgments of God in Scripture are as well his works of mercy as of justice, iv. 273.
Are God's blood-hounds, which in the end find out sin and sinners, vii. 545.
Practical, concerning spiritual things, differences of those of the regenerate and those of the unregenerate, x. 179; the unregenerate may, in the general, apprehend spiritual things to be good, and the best things too, 183; but are unable to apprehend them as good when they come to be acted, 184; do not apprehend them to be good *for them*, 185; though notionally they may be convinced that a state of grace would be better for them, yet the affection is not strong, 187.
Julian, attempted to restore the Jewish sacrifices, iii. 157.
Just Men, an Immediate State of Glory for, xii. 1.
Justice and free grace, the attributes of God most eminently concerned in our salvation, iv. 61.
Requires God to discharge sinners whose debt has been paid by Christ, iv. 214.
Of God more manifested in putting to death his own Son for imputed sin, than if a world of worlds had been damned, iv. 230.
Justification, Romish notion of, ii. 316; our, in Christ when he rose, 333.
In what sense it is by the resurrection of Christ, iv. 38; on believing a copy of the sentence passed on Christ's resurrection, *ib.*; called a quickening, 41.
Has two parts, acquittance from sin, and the giving of a title to eternal life, iv. 51; the first secured by Christ's death and resurrection, the second by his ascension, *ib.*

Justification, matter of it in Christ's death, virtual in his resurrection, actual when we believe, iv. 64 ; can neither be frustrated by old sins coming into remembrance, nor by new sins committed, 65.
Is separable from our graces, but condemnation is inseparable from our sins, v. 100.
Its fulness and completeness, v. 187.
Three parts of it, taking away the guilt of actual sin, bestowal of positive righteousness, and not charging against us the corruption of our nature, v. 352.
God will have all the glory of it to be his own and his Son Christ's, v. 366.
Romanist distinction between first and final, vi. 21.
Wholly of grace, vi. 93.
Is by faith only, as well after conversion as in conversion, vi. 104.
Glorifies Christ's righteousness, vi. 182.
Changes a man's state legally and forensically, regeneration physically, vi. 409.
Consistency of Paul's and James's doctrines respecting, vii. 182.
Two things in, the righteousness imputed, which is Christ's, and the act of imputation, which is of God primarily, viii. 134.
An individual act, yet three several steps in it, viii. 134 ; the first, at the first covenant-making from all eternity, 135 ; the second, at Christ's resurrection, *ib.* ; the third, on our believing, 137 ; all these depend upon Christ, and upon our being one with him, by stipulation, representation, and personally, 139.
Is by faith, not as it is an act put forth by us, or a quality in us, but by reason of the objects it lays hold on, viii. 299.
Is a single act, yet continued and renewed every day, ix. 224.
By Christ's righteousness, an act of power, x. 17.
Relates to guilt, sanctification to corruption, x. 43.
JUSTIFYING FAITH, OBJECTS AND ACTS OF, viii. 1.

Keys, power of, in what character given to Peter, xi. 54 ; imply the formation of companies of believers, 59.
King of England, affecting speech of one, v. 266.
Kings of the nations, are as constables under Christ, iii. 224.
Why their hearts are unsearchable, iv. 272.
And states, dangerous to them to deal otherwise than well with God's saints, xii. 36.
Kingdom of Satan, ii. 36.
Of God, an object of praise, both as seated in himself and as exercised towards his creation, iv. 388.
Dispensatory, of Christ to be given up to the Father, iv. 499.
A natural, due to Christ as a divine person, xii. 84 ; a dispensatory, as he is mediator, *ib.* ; the former remains for ever, something of the latter is to be given up, 85.
Kingdoms, ten set up in Europe between A.D. 413 and 450, iii. 55.
Kindness of God, ii. 276, 305.
'*Knights of the post*,' that will speak or write anything, whereby they may get gain and preferment, sin against knowledge, iv. 173.
KNOWLEDGE, AGGRAVATIONS OF SINNING AGAINST, iv. 163.
OF GOD THE FATHER AND HIS SON JESUS CHRIST, iv. 347.
Knowledge, in the Scripture sense, what, i. 284 ; spiritual, the main thing in working grace, 283 ; sanctifying, 285 ; of God, what, 288 ; spiritual, what, 299 ; of Christ, true and false compared, 378.

Knowledge, some sins against knowledge utterly exclude from mercy, iv. 166; of God and his ways, the greatest mercy, next to saving grace, *ib.*; even erroneous puts an obligation on a man, 168.

What it is to sin against, iv. 169; one thing to sin *with*, another *against*, *ib.*; men sin against, either directly, collaterally, objectionally, or circumstantially, 170; directly, when they abuse knowledge to help them to sin, 171; when they use their wisdom to cover their sins, *ib.*; when they use moral or religious pretences to dissemble their sins, *ib.*; when they neglect the getting of knowledge which might keep them from sinning, *ib.*; when they hate the light, and endeavour to extinguish it, 172; when they hold opinions against their knowledge, 173; when they conceal their knowledge, *ib.*; endeavour to suppress it, *ib.*; when they would make others sin against their consciences, 174; rules for measuring sin against, 178, *et seq.*

Different kinds of, against which men sin, iv. 181; the inbred light of nature, *ib.*; the light of education, 182; real and experimental light, from the examples of godly men, or the observations of God's dealings with themselves or others, 183; knowledge joined with a taste of the bitterness of sin, &c., 184; professed knowledge, *ib.*; to refuse will damn as much as to abuse, 186.

The choicest of God's gifts, iv. 293.

A form of, that is not true knowledge, as of godliness that is not true godliness, iv. 295.

Of Christ in heaven and in the gospel, in what respects they differ, iv. 320.

Outward is merely a *phantasma*, that of Christ is a *hypostasis*, iv. 335.

Of Christ by faith, so real a thing that it is called Christ in a man, iv. 321.

Of the eternal transactions of God the Father for man's salvation; the highest attainment of 'fathers' in Christ, v. 7.

Of the gospel without grace, leads either to presumption or to legalism, vi. 233.

Natural, though improved and quickened to the height, not sufficient to work regeneration, vi, 375.

Of God by his saints, greater after the day of judgment than before, vii. 39.

Of spiritual things in the hearts of men, of two sorts, vii. 494; affection of the regenerate towards different spiritual objects not always proportioned to their knowledge of them, 495.

Of the Father and his grace not sufficient without knowledge of Christ, viii. 170.

Knowledge of God twofold; one by his effects, the other by his presence with the soul, ix. 214.

Even of natural or civil things, exceeding shallow in the wisest men, x. 143; most of it is from a new gift of God, *ib.*; of things heavenly, none without supernatural light and assistance, 144.

Of spiritual things that the unregenerate may have, its difference from that which the regenerate have, x. 158; is not merely in degree, *ib.*; the one is speculative or barely knowing knowledge, the other affecting knowledge, 159; the one is by hearsay, the other by contact, 162; the regenerate man's is through the Spirit of God dwelling in him, who perfectly knows the things of God, 163; the regenerate man hath a sight of things by faith, which the other hath not, 164; a godly man's is evident, 165; and satisfying, 166.

Lamb slain, Christ why called, iii. 10, 215.
That was slain, hath seven eyes for all knowledge, and seven horns for all power, iv. 141.
Lamps, seven, denote the Holy Ghost, iii. 5.
Last days, times of the gospel so called, v. 533; implying more than one period to have gone before, *ib.*
Λατεινος, explained by Irenæus to be the number of the beast, v. 154.
Law, dead to, what, i. 443; weak through the flesh, i. 389.
Of God, in the heart of Christ; a special law of love, mercy and pity to sinners, as mediator, over and above the moral law, iv. 114; this law is indelible in his heart, and is as strong now as when he was upon the cross, 115.
Compared to a husband, as being the guide of the heart, iv. 167; and conscience, when they meet, make up but one law, 168.
Glorious, both in the promulgation of it, and in the matter of it, iv. 315; moral, glorious as holding forth the image of God's mind, 316; was a copy of that originally written on the heart of Adam, 317.
Moral, a glass to shew man to himself; gospel, to shew God to him, iv. 323; ceremonial, was the gospel in shadows, *ib.*
End of giving, to declare and shew forth God's justice and hatred of sin, v. 18; these ends fully accomplished by the substitution of Christ, *ib.*
Is the pattern or original copy of the grace of saints, v. 85; consists of a preceptive and a penal part, *ib.*
Of God is backed with his prerogative; therefore his honour is injured by every sin, v. 94; in what senses fulfilled by Christ, 102.
Its bond cancelled, v. 131; fulfilled by Christ's service and obedience, *ib.*; his fulfilling of is as properly the obedience of God as his blood is the blood of God, 132; his obedience to it was complete, 133.
We born under, Christ made under, v. 180.
Of God to be fulfilled out of a principle of love and ingenuity, v. 221.
Whatever it can say against us, Christ answers, v. 352.
Of Moses, to the gospel, as earth is to heaven, v. 457.
Satisfied, if the reason of making it be satisfied, v. 490.
Why it must be prescribed, v. 512.
The works or effects of it written in the heart or conscience by nature, distinguished from the law written in the inward parts by grace, vi. 234.
Its bodily or literal, and its spiritual part, vi. 263; unregenerate men have but the form of the knowledge and truth of, 265.
Mosaic, was a covenant subservient to the gospel, vi. 354; was not a covenant of salvation to the Jews as such, but only to the elect among them, 356.
Necessary to work conviction, in order to conversion, vi. 362; its uses to men unregenerate, under conviction, and regenerate, 365.
Writing on the heart, what is implied in, vi. 403.
Of God reacheth to all that is in man, x. 57; in what sense the cause of sin, 60.
Of God; on every part of it his sovereignty and royal prerogative are enstamped, x. 113; hence every breach of it is an act of treason; 114; his image is enstamped on it, *ib.*
Laws, human, all presuppose the corruption of man, x. 46.
Learning, inordinate love of, a great sin, vi. 112.
Letters, two, concerning a Church Covenant, xi. 526.

Liberty and freedom which the gospel affords, the fruit of Christ's being bound, v. 229.
Life in God, ii. 16; spiritual, the cause of all true mortification of sin, ii. 205.
Spiritual life, what, ii. 207; why it cannot die, ii. 211.
Of a Christian, made up of seeming contradictions, iv. 276.
Of Christ in the believer, iv. 338.
Eternal, Christ and we hold by different tenures; he by nature and right, we by gift, iv. 367.
Eternal, does not only abide *upon* us, but *in* us, vi. 198.
Hid with Christ, not in heaven merely, as a place, but in God, ix. 335.
Light, between ordinary rational, and saving, there is a middle kind, iv. 184.
Of God's countenance, vouchsafed to believers, iii. 239; the withdrawal of this for a time not inconsistent with God's love, 240.
Arising from the sight of his own graces, vouchsafed to the believer, iii. 240; this is his comfort when the light of God's countenance is withdrawn, *ib.*; when this also is withdrawn he is in darkness, *ib.*
Want of, to see one's own graces, may consist with a state of grace, iii. 240; and with the continuance of his gracious influence, *ib.*
In the soul of a Christian, by which he sees Jesus Christ, is created out of the darkness that is naturally in him, iv. 321.
Of nature, both in the understanding and the conscience, is comparatively darkness, vi. 256.
Of nature, its defects, x. 97.
'*Lights*, Father of;' explanation of the title, ix. 295.
Lily, the new creature compared to, iii. 458.
Lilies, of the Scriptures, are our tulips, ix. 299.
Lion of the tribe of Judah, Christ why called, iii. 9, 215.
Λογος, in what sense the second person in the Godhead is called, iv. 415; not merely the idea of the creation in the mind of the Creator, 416; a person to whom God makes known all his designs, 417; John did not borrow the term from Plato, but from the Old Testament, 418; used by him in opposition to the Gnostics, *ib.*
Lord, title of, one of the first given to Christ in the Old Testament, iv. 519; is of a larger extent than *Saviour*, *ib.*; necessarily denotes and supposes his divinity, *ib.*; conferred upon him not with reference to his being second person, but to his office as God-man, 522; proofs of this, 523, *et seq.*
Lord's Supper, not a commemorative sacrifice to God, but a remembrance of his sacrifice to men, iv. 65.
Its intent, on God's part, to represent and exhibit the whole of Christ, as crucified for us, vii. 311; on our parts, publicly to solemnize and shew forth his death, with profession of our interest in his person, his death, and all the benefits thereof, *ib.*; danger of profaning, 312.
Whether it ought to be administered every Lord's day, xi. 388; whether a church may be divided into sections for the administration of, 415.
Lordship of Christ implies his Sonship, iv. 351.
Twofold, belongs to Christ, one absolute and underived, the other derived, economical, dispensatory, iv. 522.
Of Christ, parted into two administrations or commissions, one towards 'all things,' the other towards 'us,' iv. 530.
Fitness of Christ to sustain the office of, both in relation to all things to be by him, and especially to the elect, iv. 525; his person fit for it, *ib.*; a mere creature could not have been fit for this office, 526;

yet in order to be made Lord, he must be also a creature, *ib.*; and the fittest creature is man, 528.

Lordship, a main part of the mediatorial office, iv. 530.

God's, over all things, not founded upon his being their Creator, but on a sovereignty in himself, iv. 547.

Love, antecedent and consequent, i. 109; the guide of mercy, ii. 147; greatness of God's love set forth, 156; specialness of, 162; free, 172; unchangeable and invincible, 173.

Of God to his elect, not caused by the work of Christ, but expressed, iv. 86; Christ adds not one drop to his heart, only draws it out, *ib.*

Christ's, towards his own which were in the world, iv. 97.

Greatest exercise of, is in the reconciliation of enemies, v. 13.

Works of, have, of all works, most delight in them, v. 487.

Mercy and grace, distinguished, vi. 89; towards the elect, like a stream running underground till they are converted, 91.

Proportioned to forgiveness, vi. 109.

Is the principle immediately preceding holiness, vii. 133.

God's, special properties and singularities by which it is commended to us, vii. 243; its priority, *ib.*; its peculiarity, 245; its beneficence, 246; his not only loving us, but delighting to love us, 248; its everlastingness, *ib.*; its constancy and unchangeableness, 249.

Must be to Christ, and to other objects subordinately, faith must be upon him alone, viii. 306.

Is the foundation of mercy, ix. 98.

To God, a proper note, and fruit, and effect of their calling, ix. 285.

Love-feasts were not a church ordinance, xi. 389.

Lowliness of Christianity, furnishes carnal men with reasons for not embracing it, x. 388.

Lust not only leads to sin, but is sin, x. 59.

Inordinate in the heart, is flat and plain idolatry, x. 312; and is in many things worse than simple idolatry, 313; wrongful to the creatures it is occupied about, *ib.*; most injurious to the soul itself, 314.

Lusts, having our conversation in, ii. 91; sinfulness of, 98; of the mind strongest, 113.

All evil, are in the best of men, x. 59.

Luther and his followers, represented by the third angel (Rev. xiii. 9–12), iii. 88.

His fears and suspicions from misapprehending the righteousness of God, iv. 208.

Lutherans, their doctrine of ubiquity, i. 478.

Their error in holding the act of justifying faith to be an assured persuasion that our sins are pardoned, viii. 211.

Magistrates, called gods, i. 489.

Ministers, and people, as long as either hold by the truth, it will not be taken from the nation, iv. 248.

And eminent men called 'gods' in the Old Testament, because they were types of Christ, iv. 432.

Malchus seems to have been the first to lay hands on Christ, v. 219.

Man's Restoration by Grace, vii. 519.

Man, his misery by nature, ii. 5, 8, 22.

The second, why Christ is called, ii. 134.

The abstract and epitome of all the creatures, iv. 529, 542.

Man, nature of, a middle nature in creation, between the earthly and the heavenly, v. 42.
As created, mutual fitness of him and the world prepared for him, vi. 166.
Excellence of his nature as originally created, vii. 98.
Not to be trusted since Adam fell, x. 32.
Every part of him made to glorify God, x. 131; originally made entirely holy, *ib.*; spiritual objects and acts suited to every faculty, *ib.*; all in him capable of glory, 132; not only his inferior powers, but the highest, corrupted, *ib.*
Compared to a ship, x. 289.
Manhood of Christ, not a person but a nature, v. 53; was our whole nature for substance in all the parts of it, 54; his body made out of the substance of the virgin, 56; his conception a new thing in the earth, 58; though conceived not begotten, 59.
Manasseh, commonly reckoned the greatest sinner whose pardon is related in the Old Testament, x. 475; his 'Prayer,' though reckoned among the Apocrypha, yet is pious, and certainly expresseth the true sense of a deeply-humbled soul, *ib.*; his confession runs mainly on the number of his sins, *ib.*
'*Manifestarians*' (who hold that Christ is only a manifestation of God) confuted, iv. 413; their system a trick of the devil, 450.
Manifestation of God to his people, i. 293.
Marcion, his apocryphal Gospel, iv. 337.
Mark, name and number of names of the beast, what, iii. 68.
Marriage into a wicked family may be an occasion of much evil to a man, v. 235.
Martyrs, Book of, i. 250.
Are the eldest sons of blessedness among all the sons of election, vii. 343.
Martyrdom, a sacrifice, iii. 40; a perfection, 42.
Measuring of the temple, what, iii. 116, 123, 128.
Mede, his 'Apostasy of the Latter Times,' quoted iv. 524.
His explanation of the measuring of the temple examined, iii. 133.
Mediation, Christ's, prevails for all the world, to put a stop to the proceedings of justice, iv. 193.
Mediator, end of his kingdom, i. 504.
Necessary between sinners and God as a superior wronged, iv. 61.
Christ not only of union but of reconciliation, v. 19.
Man's conscience tells him of the need of one, v. 174.
Mediatorship of Christ founded upon his person (*mediatio operativa e mediatione substantiali pendet*), v. 48.
Meekness of Moses, ii. 447, 458.
That is, lowliness and submission, the grace most acceptable to God, vii. 554; ariseth out of a conviction of sin, 574.
Melchisedec, his priesthood of a higher order than Aaron's, iv. 59; typified Christ's priesthood in heaven rather than on earth, 60, 63.
A type of Christ's eternity, iv. 411; and that as to the past as well as the future, 412.
Men, sons of, the most eminent praisers of God, iii. 13.
Mercy, Aggravations of Sinning against, iv. 188.
Mercy natural to God, ii. 178; riches of, 182–190.
More than goodness; always respects misery, iv. 191.
To sin against is to kick against God's bowels, iv. 202.
Manages the whole plot of the gospel, iv. 231.

Mercy and grace, attributes of God, never saw the light till the gospel, iv. 270.
Of God is his greatest glory, iv. 325.
And truth represented as God's harbingers, iv. 389.
In pardoning one sinner greater than all goodness in preserving all the angels, v. 100.
Manifestation of, has respect to misery, vi. 91.
Eminency of, shewn in the work of regeneration, vi. 405.
Shewn in regeneration, an incitement to shew mercy to others, vi. 415.
In God's heart and nature, consideration of, the strongest support of faith, viii. 3; the most ample view to be taken of and pleaded before God, 6; the knowledge of, not alone an adequate ground of faith, 7; are all exposed unto the sinful sons of men by millions of promises, 9.
Is in the nature of God, viii. 55; arises from his blessedness, 56; whence comes goodness, 58; whence love, 59; whence mercy, *ib.*; is not purely ascribed to God *e similitudine effective*, 75.
Is love extended to those who are in misery, ix. 98.
Mercies, obtained in answer to prayer, come not singly, but in troops, iii. 385.
Of David, sure, the gospel called, v. 69.
Of God, out of which he pardons, have infinitely more of goodness and sweetness in them to a humbled sinner, than the pardon itself hath, viii. 118; believers should meditate much upon, 128.
God called the Father of, ix. 252.
Mercy-seat, why to be sprinkled with blood? v. 417.
Merits of Christ are *ex compacto*, and could not absolutely oblige God to us, v. 31.
Of Christ, in what sense infinite, v. 105.
Methuselah, his name a prediction of the flood in the year of his death, ix. 46.
'*Mighty*, sons of,' not the angels, but heroes and distinguished men, iv. 394.
Millennium, to begin after the destruction of popery, v. 333.
Condition of the church during, xii. 73; shall be delivered from all enemies, and all molesting troubles, *ib.*; there shall be a wonderful confluence of people to it, 74; it shall be most pure, *ib.*; there shall be abundance of glorious prophecies fulfilled, and promises accomplished, *ib.*; abundance of hidden mysteries of godliness shall be cleared, 75; the gifts of the saints shall be abundantly roused, *ib.*; their glories shall be wonderfully enlarged, *ib.*; religion shall be honoured, *ib.*; the presence of Christ and of God in the church shall be exceedingly glorious, 76; martyrs and many worthies who have lived in former times shall rise again, *ib.*; there shall be most blessed union of all the churches in the world, *ib.*; there shall be a resurrection of the creatures, 77; the glorious titles that the church hath in the Old Testament shall be made up to the full, *ib.*; not far off, 78.
Ministers too much neglect the great things of the gospel, and dwell on matters of less moment, iv. 228.
To take heed that they speak nothing but what God hath revealed, v. 527; to labour to get the Holy Ghost into their own hearts, *ib.*; should mould truths into several forms and shapes, 531; should endeavour to speak plainly, 538; their calling honourable, 539.
Their different gifts, vi. 37.
Shall have personal glory for personal holiness, as Christians, and superadded glory as ministers, ix. 368.

Ministers, need the almighty assistance of God in their preaching, x. 251.
Are, in a true and proper sense, and for some ends, ministers to them without, as well as to them within, xi. 370; character and duty of a true and faithful one, 375; need acquire knowledge, 377; maintenance of, 380.
Ministry, some have inward motives to, on their first being called, as Paul had, iv. 346.
Office of, might be an object of envy to the angels, if it were possible that they could envy, v. 5.
The best calling in the world, vi. 415.
The care and management of, belongs to the Holy Ghost, vi. 14.
A permanent institution, xi. 108.
Miracles of Christ, the immediate demonstration that he was the Son of God, dwelling in the human nature personally, iv. 510.
Of Christ, some say that the greatest of them was to cause his enemies to fall backward, v. 205; will not work on the hearts of men, unless God strike with his Spirit, 206.
Of Christ, were the signs and badges, rather than the duties, of his office, v. 338.
Misery, contrast of, heightens bliss, i. 121.
'*Missilia*,' gifts scattered among the people at triumphs, v. 306.
Mohammedanism, brought in in the Eastern empire under the fifth trumpet, iii. 56.
Moral virtues, corrupt nature capable of, x. 394; impressions of many of them to be found in beasts, 395; in heathen men, *ib.*; in apostates, *ib.*; whence they proceed in natural men, 397; understanding and natural conscience, *ib.*; Christ's restraining work, *ib.*; various providential helps, as education, &c., 401; public opinion, 403.
Morality distinguished from regeneration, vi. 430.
A good gift of God, x. 426; to be honoured, *ib.*; yet a man trusting to it, and looking no further, is in the most dangerous condition that a man can be in, 427.
Mortality swallowed up of life, in the soul at death, in the body at the resurrection, vii. 407.
Mortification of sin, is from spiritual life, ii. 205.
Growth in, iii. 457.
Growth in, incompatible with setting a high price upon worldly and carnal excellencies and pleasures, iii. 481; with desire of superfluities, 482; with such an attachment of the mind to anything, that we cannot part with it, *ib.*; with inordinateness in the pursuit of any object, *ib.*; with carnal confidence in the creatures, 483; with envyings and heart-burnings against others, *ib.*; with inability to bear reproofs, 484; with speediness in yielding to temptation, *ib.*; with the power of lusts to disturb in holy duties, *ib.*; with the quickening of lust by the recalling of former acts, 485; measured by the insight into spiritual corruptions and conflict with them, 486; by power of self-denial, *ib.*; by constancy in heart and way, 487; by a spiritual taste of the spiritual word, 488; by shame of former carriages and ways, *ib.*; by decrease of strength of lust, *ib.*; by abstinence from occasions and opportunities of satisfying lusts, 489; by not lingering after objects which may satisfy lust, *ib.*; cautions in judging of, 490, *et seq.*
Makes a man not only listless to sin, but to hate it, iii. 500; joined with activity and life in the contrary duties, *ib.*; every new degree of,

universal, 502; yet so that one lust may be specially mortified, 503.
Mortification, the subject of, is the old man, the body of sin, inherent corruption, vi. 201.
Extends to the whole body of sin, ix. 310.
Moses, Supereminence of Christ above, v. 437.
Moses, his meekness, ii. 447, 458.
Did more for his nation than any hero we read of, iv. 125.
His face being covered with a veil intimated that the person of the Saviour was not fully revealed, vi. 172.
His terror at the giving of the law, v. 441.
The most extraordinary ambassador of God, until Christ came, viii. 27.
Mother, story of one who said that she would rejoice in the glory of God in the damnation of her beloved son, iv. 392.
Mourning for pardoned sin, ii. 353.
Evangelical, has comfort mixed with it, xii. 65.
Musical instruments, not to be used in worship, iii. 13, 215.
Mystery, of the gospel, not understood by ungodly men, i. 141.
Meaning of the term, iv. 271.
Mystical sense of Scripture, cannot be used to prove matters of faith, vii. 82.

Name of the Lord, the Christian's support in darkness, iii. 236.
Of the Lord, the ground of the sinner's trust, iii. 325; all his attributes, and the Lord our righteousness, *ib.*
Names, what meant by, i. 495.
Of men, 7000, explained, iii. 187.
National sins, to be searched into and repented of, vii. 545.
Churches, as such, have no place under the New Testament dispensation, xi. 190.
Nature, light of, its insufficiency, i. 388; corrupt, principles of, 403; description of the state of, ii. 4; sinfulness of men by, 122.
Divine, in what sense Christians are partakers of, vi. 190, 199.
Of men corrupt, yet its substance remains, x. 69.
Union of the divine and human in Christ was by his assumption of the human, v. 51; remain distinct, yet make one person, *ib.*; the manner of the union hath no similitude in nature to express it by, *ib.*
Christ's divine and human, not severed even in death, vii. 96.
Natural man, cannot discern spiritually, i. 375.
Men, their miserable state, ii. 55.
State, we should remember what it was, ii. 68; use of such remembrance, 348.
Nazarene or *Nazarite*, in what sense Christ was, v. 147.
Nestorius, held that Christ was at first mere man, and merited to be united to the divine nature, v. 543.
Noah's ark, a figure of the covenant of grace, viii. 165; expounded at length from Isa. liv. 9–13, *ib.*, *et seq.*
Saved by grace, ix. 9.
A special instance of electing grace, ix. 41; understood that his deliverance from the flood by the ark was a type of salvation by Christ, 44; was the first man to whom God spoke of a covenant, 45.
A type of Christ, the second Adam, ix. 47; his ark, also a type of Christ, 49; two covenants made with, 52, 57; these covenants made guages of the covenant of grace, 56; particular analogies between these and the covenant of grace, 65.

Noah preached the righteousness of Christ, ix. 81.
Number of the beast's name, what, iii. 69.
Of the beast, what, iii. 72.

Oath of God, gospel sealed by, i. 244.
Of God, does not make his purpose immutable, but shews it to be so, iv. 212.
Obedience, passive, might without injustice be laid by God upon the creature, not as a punishment, but as a trial of obedience, v. 88.
Two principal ingredients in acceptable, the matter and the principle, v. 137.
In the soul, is the soul of obedience, v. 286.
Active and passive, of Christ, what they severally contribute towards reconciliation, v. 509.
Acts of, how it may be known whether it proceed out of good will to God, vi. 138.
Motives which the New Testament affords to invite unregenerate men to, vii. 233; follows upon faith, 234; God's love in electing, a great motive to, 238; the greatness of his love in giving his Son to die for us, 246; that disobedience is Satan's great work and interest, 254; that there is a common engagement of all believers against Satan, 264; that there is a glory and majesty in the graces and lives of holy men, 274; that it is the great design of the gospel to promote, 291.
The greatest and highest is to renounce our own righteousness, past, present, and to come, and to submit ourselves to the righteousness of God, vii. 538.
New and holy, requires both a change of the will and affections, and wisdom to direct them, x. 191; these the unregenerate want, 192.
Objects and Acts of Justifying Faith, viii. 1.
Objects of Faith, viii. 3.
Offence, to be without, is heedfully to avoid all such footsteps and ways before others as may induce them to sin, vii. 146; not to walk in any action contradictory to his own principles he professeth before others, 147; not to do anything contradictory to that light which a man's own conscience hath received to walk by, *ib.*
Offices in the church, Trinity concurring to, i. 8.
Of Christ, as well as his person and attributes, blasphemed by the Jews, v. 128.
In the church, are not only many, but diverse, xi. 321; divided generally into two ranks or orders: those whose duty lieth in instruction, and those whose duty lieth in discipline, 329.
Officers and ministers in a church, necessity of, xi. 309; there should be many in every church, 314.
Old Testament, its visions and types appropriated in Revelation, iii. 32.
Saints knew God as the Father of the Son, and distinct from him, vii. 489.
Olive and vine, Christians compared to, iii. 458.
Olive-trees, the two witnesses so called, iii. 144.
Filling the lamp with oil, what they signified, xii. 106.
One Sacrifice, the, v. 479.
Oneness of Christ with the Father, is both as second person and as God-man, ix. 133.
Opinions of the world fortify the unregenerate against conviction, x. 385.
Opportunities, neglect of, followed by darkness, iii. 294.

Oracles, mute when Christ came, i. 494.
Heathen, silenced at the death of Christ, v. 372.
'*Order*,' erroneously restricted by popish and episcopal divines to the constituting of a church officer, xi. 123.
Ordinances, to be diligently used as a means of comfort, iii. 330; but not to be trusted in, 332.
Are for a blessing or a curse to those who live under them, vii. 296; in carnal hearts only nourish self, and lusts, 299; their influence not always violent or sudden, but gentle and sweet, 300.
Whether they may be forborne in times of persecution, xi. 422.
Ordination of Christ to be God-man a mere arbitrary act, yet must be worthy of him who was his Son, iv. 506; and therefore could not dispense with any right which belonged to him as Son, *ib.*; of all things was with a view to his glory, as well as the Father's, 507.
Or fore-writing to judgment; what? ix. 226; leaving out of the book of life, 227; appointing them, viewed as sinners, to a certain kind or class of sins rather than others, 228; is a punishment of other sins which they first commit, 230.
Original sin, first so called by Augustine, ii. 121.
The term introduced by Augustine, x. 3.
Importance of acknowledging it, x. 31; an object for faith, *ib.*; whole guilt of Adam's first sin abides on every man, 32.
Errors about, x. 41; Pelagius denies it altogether, *ib.*; Pighius acknowledges imputed guilt, but denies transmitted corruption, *ib.*; others admit both, but in a limited sense, *ib.*; Romanists make it consist only in the want of original righteousness, denying concupiscence to be a part of it, 42; both they and others exclude some of the faculties of the soul from being infected with it, *ib.*; these errors confuted, *ib.*
No necessity to suppose it to be a positive quality come in the room of original righteousness, x. 304; yet it hath two parts, though in itself it be but a want of righteousness, 305; doctrine of, in both its parts, is an essential truth, which our Christianity cannot want, 324; errors of the Socinians, Arminians, and Papists concerning, *ib.*
Humiliation and repentance to be exercised on account of, x. 330; instanced in David, Ps. li., *ib.*
Both its guilt and its corruption abides upon man, x. 377; compared to the strength of a kingdom, *ib.*

Pains of death, could not hold Christ, what, i. 431.
Palm-tree, Christians compared to, iii. 458.
Pantheism, a devilish system, vii. 3; compared with the popish doctrine of transubstantiation, *ib.*; hath haunted the world in former ages as well as now, 4; more dishonouring to God than heathen idolatry, 5.
Pantheists, a generation of all others the most presumptuous, iv. 351; make the three persons in the Godhead but three manifestations or operations of God in us and to us, *ib.*
Papists, take part with one truth of the gospel to the exclusion of others, iv. 277.
Their doctrine of the infallibility of the pope would be reasonable if God had intended the mysteries of the gospel for the satisfaction of all mankind, iv. 304.
Their errors respecting grace, vi. 187; that sanctification is justification, *ib.*; that habitual grace is the foundation of merit, 188.

Papists, profess to trust in Christ, but do not really so, vi. 314.
Their errors have usually a shadow of some truth, which they miss, speaking either over or under, vii. 159.
Acknowledge God to be the first in the benefits of salvation, but deny that he is the last, viii. 39.
Their error as to the nature and character of justifying faith; viii. 290.
Deny that concupiscence is sin, x. 42.
Error of, in holding that the higher faculties of the soul are not injured by sin, x. 174.
Admit original sin, but hold that it is cancelled in baptism, x. 325; different opinions of Bonaventure, Estius, Aquinas, and Suarez, *ib.*
Parables, rule for interpreting, ix. 50.
Paradise, Adam's, a type of the paradise above, vii. 50.
Paradox, the greatest ever uttered, is that of James, 'Count it all joy,' ix. 289.
Pardon, popish doctrine of, ii. 319.
Power of God seen in, iii. 326.
Of sinners, the procuring of, the end of Christ's death, iv. 213.
If lightly procured, would be less valued, v. 16.
Of sin, a greater gift than of millions of worlds; pardon through Christ, and Christ with the pardon, though but of one sin, is more than the pardon of worlds of sin, v. 22.
Of our sin more precious than all gifts, short of grace, that have been bestowed upon all men since the beginning of the world, ix. 210.
Pardoning grace, a fulness, a plenitude of grace, ix. 309; a security for the continuance of grace, 361.
Parents, their sins not transmitted, ii. 127.
The guilt of their sins not conveyed to their children, though the guilt of Adam's sin is conveyed through them, x. 20.
Parliaments and public persons, necessity of praying for, x. 33.
Of England, their responsibility, xii. 58.
Pastor, his power of ruling flows from, and is adjunct with, his power to preach, xi. 227.
And teachers are of equal rank and power, xi. 333.
Pastures, green (Ps. xxiii.), are ordinances, v. 375.
Patience, ii. 429; what the grace of, is, 436; how wrought 438; its perfect work, 446.
And long-suffering of God extends only to sinful men, iv. 190.
A further thing than mercy, as mercy than goodness, iv. 191; is not slackness, *ib.*; riches of it in his bearing with so much dishonour, *ib.*; from so many sinners, 192; for so long a time, *ib.*; to so great an extent, *ib.*; preciousness of it shewn in that it cost the blood of his Son, *ib.*; in regard of the usefulness of it to us, 193.
Of God with his people, greater than his long-suffering with the vessels of wrath, ix. 323.
Paul, his name, i. 7; his call to the apostleship, 9.
His tender compassion for souls derived from Christ, iv. 118.
His converts endeared to him by the sufferings they cost him, iv. 129.
Set free at once from those Jewish prejudices which long adhered to the other apostles, v. 476.
His conversion and experience, iv. 380.
After his conversion never on any occasion fell into inconsistency, vii. 157.

Paul, a man that came nearest to Christ of any other, iv. 114.
Grace rose in him to the highest elevation, ix. 254.
The next man in heaven to Christ, ix. 400.
In one place reckons his talent-sins, blasphemy persecution, and injuriousness; in another his farthing-sins, all manner of concupiscence, x. 475.
Pawn, and earnest, how different, i. 254.
Peace, God does not always speak to his people, iii. 405; the cause of this ordinarily their folly, 406; in proportion as they are at peace with sin, God will be at war with them, *ib.*; when they have not peace, they cannot have it until God speak it, 407.
Of conscience is a creation of God, iii. 407; yet it is easy for him to give it, 408.
Made by Christ, brought by the Holy Ghost, vi. 24.
True and false, illustrated by an allegory, vi. 306; way in which God gives by the tenor of the covenant of grace, 309; true comes from without, false from within, 315.
False, spoken by the corrupt conscience, x. 263; is not a peace that comes after a war, *ib.*; its effects rather negative than affirmative, *ib.*; is not from the true foundation, from reconciliation of God by Christ's blood, and justification by his righteousness, 264.
Pelagians, and semi-Pelagians, the dross they mingle with the truth, iv. 309.
Most professing Christians are essentially, in conceiving conscience and the light thereof to be grace and holiness, vi. 248.
And semi-Pelagians would have natural conscience, enlightened by the word, to be what the Scripture calls grace, vi. 272.
Pentecost, three thousand converted on, through the efficacy of Christ's prayer on the cross, iv. 64.
Was the feast of first-fruits, and therefore the fittest time for the first putting in of the sickle to the field, vi. 9; law given by Moses on the day of, 10.
People of God, the Reconciliation of all, Designed and Affected by Christ's Death, v. 463.
Perfecting, stablishing, strengthening, and settling, accomplished both in this life, and for ever, ix. 373; these words not absolutely synonymous, 379.
Perfecting, inquiry into the meaning of the term (καταρτίζειν), ix. 378.
Perfection of Christ's death, to outvie the demerits of our sins; of his intercession to save our souls, iv. 68.
Its property to manifest itself, iv. 229.
Alone ascribed to Christ, iii. 222.
Persecution of the saints, with malice, after knowledge of it, is unpardonable, iv. 166.
Persecutors are seldom without fear, v. 207.
Perseverance of the saints, secured by the perpetuity of the fulness of Christ, v. 511.
In grace, more remarkable than conversion, ix. 418.
Person of Christ, strange and monstrous opinions respecting, ix. 404; importance of right knowledge of, 405; as necessary to know *what* Christ is, as *who* he is, 406; did actually exist before he came into the world, and was made flesh, 407; before his conception, 408; before John the Baptist, *ib.*; when all the prophets wrote and spoke, *ib.*; in the time of Moses, *ib.*; in and before Abraham's time, 409; in the days of Noah, *ib.* at the creation of the world, 410; from

everlasting, *ib.*; the eminent titles given him in his pre-existent state, the Word, the Son of God, 414; the opinions as to the import of the term 'Word,' 415; whether it merely notes out the relation he hath to his Father, as begotten of him, *ib.*; or whether it imports his appointment to manifest God to us, 418; both may be included, 419; called the Son of God, in respect of the substance of his person, *ib.*; and that not only as taking man's nature, but as existing as such from eternity, 420; not constituted the Son of God by his divine conception in the womb of the virgin, 423; this title given him by way of singularity, in comparison of all other who bear the title of sons, 425; generation or begetting, the foundation of his Sonship, 427; this generation absolutely peculiar to him, *ib.*; is God by an identity, or oneness of one and the same essence of the Godhead, 428; professed himself to be God, 430; is necessarily of equal height and dignity with the Father iv. 431; is God by nature, *ib.*; otherwise were not to be worshipped, *ib.*; distinguished from those whom the Old Testament called gods, 432; impossible to express more clearly that he is our God substantially or by nature, than it is expressed by Christ, 433; called the living God, 434; the true God, *ib.*; Jehovah, *ib.*; this name never given to a mere creature, 435; called the great God, *ib.*; the only true God, *ib.*; creation ascribed to Christ, 437; worship, *ib.*; power to forgive sins, *ib.*; this person, who was and is God, took unto himself, into an unity of person with himself, the man Jesus, 440; see *Incarnation of Christ.*

Person of Christ, more precious to the believer than all his benefits, iv. 481.

The second, the fittest to be appointed Lord of all, iv. 527.

Of Christ, its worth gives worth to his satisfaction, v. 104.

Of Christ, a fulness of fitness in, for the work of reconciliation, v. 35.

Of Christ, as God and man, fits him for his mediatorial office, v. 48; both natures have their appropriate work, 50; is one, though the natures are two, 51.

The second, the fittest to be mediator, v. 41; as the mediator, was to be 'Son of man;' if either of the other persons had been appointed, there would have been two sons, *ib.*; so the due order of the persons is kept up, *ib.*; being the middle person of the three, he bears the best resemblance to the work of a mediator, 42; fittest to convey to us the benefits of adoption, 43; as Son, was fittest to be priest, 44; as the Word and Wisdom of the Father, fittest to be prophet, *ib.*; as heir of all things, fittest to be king, *ib.*

Of Christ, error regarding, both easy and dangerous, ix. 204.

Persons, the three, in the Godhead, have a distinct part in every saving work, iii. 438; as Christ is the vine, the Father the husbandman, and the Spirit the sap, *ib.*

In the Godhead distinct from each other, iv. 359; are found addressing each other, *ib.*; speaking of one another, 360; each speaks of himself as a person, *ib.*; works proper to each are assigned, *ib.*; spoken of as distinct, when also they are called God, *ib.*; the second person having taken the human nature into one person with himself, manifestly distinct from the Father, *ib.*; have a union and communion among themselves, which is incommunicable to us, 362.

Of the Godhead held the highest and freest mutual converse among themselves from eternity, iv. 492; formed mutual engagements and promises, and glorified one another, *ib.*

Of the Godhead willing and content to take their turns of manifesting

themselves in our narrow hearts, vii. 498; each glorifies the other, *ib.*; when we have a more eminent communion with one, we have an implicit communion with the other two, 499.

Persons of the Godhead, in all works besides that of our salvation, have a joint concurring, yet not any visible appearance in any one, vii. 529; in our salvation they concur, each acting a distinct part, 532; the Father electing, the Son redeeming, the Spirit applying, 533; reasons of this, 534.

In the Godhead, their mutual fellowship and communion matter of infinite delight, ix. 146; their delight in the sons of men next to it, *ib.*; the latter dependent on the former, *ib.*

Personal reign of Christ, probable, xii. 70.

Reign of Christ on earth denied, xii. 96.

Peter, his release from prison, an illustration of God's manner of answering prayer, iii. 384.

An example of repeated relapsing into the same sin, iii. 420.

Christ's dealing with him after his resurrection an indication of his heart towards his people, iv. 106.

Comparison of his sin with that of Judas, iv. 180.

His striking with the sword had something good and something bad in it, v. 216.

His denial an addition to our Lord's sufferings, v. 241; sinned in going into the high-priest's hall, *ib.*; who was the other disciple who admitted him? 243; providences connected with the denial, 245; his sin greatly aggravated by the time of its commission, 248; his silence when he stood by the fire, before being challenged, was itself a sort of denial, 250.

His vision, and the purpose of it, v. 472.

In what his sin lay, vii. 517.

And Judas, an instance of election and non-election, ix. 194, 273.

His fall made him an able forewarner and instructor of others, ix. 231, 375.

Pharisees, the aggravation of their sin, that it was against conviction, iv. 175.

Pilate, aggravation of his sin, iv. 179.

Plato thanked God that he was a man, an Athenian, and a philosopher, iv. 167.

And other philosophers stole their knowledge from the Jews, and vended it as their own, iv. 418.

Pleasures, living in, ii. 91.

Pollution, distinguished from corruption, x. 72.

Pope, the successor of the western emperors, iii. 28.

Temporal and spiritual power of the, iii. 67.

Popery, invented by the devil, in imitation of the gospel, iv. 235; the greatest mystery that ever created imagination hatched, *ib.*

A composition of all sorts of policies, and therefore called the mystery of iniquity, iv. 273.

A consistent system, depending upon two assumptions, that the church cannot err, and that theirs is the true church, x. 224.

And Pelagianism natural to men, x. 419.

Popish worship, adopted from heathens, iii. 68.

Postures, sin expressed by, ii. 23.

Power which works in believers, i. 211, 423; importance of knowing it, 421.

Of God, limited by his will, i. 216; how shewed to believers, 341;

in keeping his saints, 346; in subduing sin, 359; in the new creation, 365; in working faith, 373, 440; in renewing the will, 380; as an object of faith, 425; in believers, compared to his power in raising Christ, 436.
To save, God's, men do not generally question, but his will, iv. 208.
Of Christ's human nature, how distinguished from the divine omnipotence, iv. 464.
Almighty, manifested in regeneration, vi. 425.
And mercy of God go together, viii. 47; his mercy proceeds from strength, 49.
Of God engaged to keep the elect from falling, ix. 213.
Spiritual or ecclesiastical, is an impress of the authority of Christ, xi. 22.
Praise, a higher exercise than thanksgiving, iv. 376; example of in Ps. cxlv., *ib.*
Prayer, remembrance of others in, i. 279.
Answers to, may be deferred, iii. 42.
The grand resort of the distressed, iii, 332.
Ordained of God to be a means to obtain what is prayed for, iii. 360; not to expect a return is to take God's name in vain, 361.
Answers to, a ground of self-examination, iii. 362; one of the purest of the Christian's joys, *ib.*
Prayers, some we cannot see answered in this world, iii. 365.
For others, often answered, iii. 367; but not always, so as to obtain the special thing prayed for, *ib.*; if not answered, turn to our good, 370.
For others, if not to be answered, will cease, iii. 370.
United, each one who has joined in may take comfort from the answer, iii. 372.
Indications of God's design to answer, iii. 375; when he bespeaks a prayer, that is, secretly speaks to the heart to pray much about a thing, *ib.*; when he quiets, calms, and contents the heart in prayer, 376; when in prayer he draws nigh to the soul, and reveals himself to it in connection with a particular petition, 377; when he stirs up in the heart a particular faith in a business, and upholds the heart to wait for it, notwithstanding all opposition, 378; when he puts a restless importunity into the heart, joined with subjection to God's will, 380; when the spirit of supplication becomes the spirit of obedience, 381; and the spirit of waiting, *ib.*
And thanks, like respiration, iii. 390.
May be heard, although the thing prayed for be not granted, iii. 393; when the prayer itself was made conditionally, and with a reservation of God's will, 394; or when the denial is the foundation for a greater mercy, *ib.*; or when a greater blessing of the same kind is granted instead, *ib.*; or when the comfort that is desired through the thing prayed for, is given otherwise, 395; when God grants all that may be, yet not the whole, 396; when the heart is enlarged to acknowledge God's holiness and righteousness, is filled with a holy contentment in the denial, and with thankfulness to God for not granting what he knew to be not for the best, 397.
Their strength not to be estimated by the expressions, or gifts, or stirring of affections, but by the faith, sincerity, obedience, and the desires expressed, iii. 400.
Requires watchfulness, iii. 515.

Prayer, Christ's, in John xvii., a summary of his intercession in heaven, iv. 103.
Are the keys whereby the cupboard is unlocked, whence the children have their bread, iv. 256.
Why to be addressed specially to the Father, v. 8.
Heard presently, v. 214.
Through the work of the Holy Ghost in us, are called *our* prayers, v. 363.
Exercise of faith in, v. 413.
May be distinctly addressed to the Third person, vi. 32.
Actings of faith in, viii. 420; there may be a true and effectual praying in faith without an assured persuasion that we shall obtain what we ask, 421; principal objects of faith in, are the attributes of God, the promises, the name of Christ, 422; none of these bind him to give the very thing that we ask, *ib.*; the main act of faith in, is a firm belief and persuasion of these objects, 434; for temporal blessings, 443; for spiritual, 451; several elevations of faith about absolute promises, 455; success of prayer will generally be in proportion to faith, 457.
What ought to be its chief subject, ix. 113.
In Scriptures, tacitly imply promises, ix. 372, 394.
The apostles' generally consist of a prefatory and a petitionary part, exactly fitted to one another, ix. 395.
Preaching, which reveals the glory and beauty of grace in its strictest and most spiritual hue, is the most welcome to good hearts, iv. 251.
Of the gospel, is a picturing of Christ, iv. 319.
Private, not unlawful, v. 256.
Of the gospel, is Christ's ordinance for the conversion of sinners, xi. 360; its advantage over reading, 363; consists of exhortation and doctrine; *extempore*, improper, 378.
Predestination, God's will the first cause of, i. 101, 103; final cause of, 89; distinguished from election, 83; all privileges come from, 222.
Of Christ, was in and for himself, of his people in and for him, iv. 489; was accompanied on the instant by an act of acceptance or acquiescence on the part of the second person, *ib.*
Distinguished from simple election, ix. 159.
Pre-existence of Christ, iv. 407.
Pre-ordination applies to Christ as well as the election, 467; his subsisting in a human nature depends wholly upon, 473; but this being pre-ordained, his priority over all creatures follows of right, 475.
Presbyterians, their argument against episcopacy turned against themselves, xi. 83.
Can shew no institution for their classical assemblies, xi. 131.
Claims for their government invalid, xi. 179; incongruities and inconsistencies of, 214.
Presbyteries, congregational, are the natural, others are but as step-dames, xi. 165.
Presbytery is in every congregation, xi. 74.
Preservation in Christ, the immediate fruits of election, ix. 221.
'*Price*, bought with a,' not a tautological, but an emphatic expression, v. 73.
Priesthood of Christ on earth, was mainly in the offering of the sacrifice, in heaven mainly in intercession, and presenting the sacrifice offered, iv. 58.

Priesthood, an office of transcendent honour, v. 36.
Irregularities in, at the time of our Lord, v. 234; yet their acts were valid, 235.
Priests, under the law, *stood*, offering sacrifices daily; but Christ, after one sacrifice, for ever *sat down*, iv. 49.
Primitive Christians, examples of grace to us, ii. 298.
Principalities and powers, i. 483.
Privileges, unavailing, ii. 75.
Not to be valued in comparison of Christ, iv. 338.
Enjoyment of, progressive, ix. 265.
Outward, unregenerate men bring arguments from, to justify their state, x. 387.
Prize of our calling, what, and why so called, ix. 358.
Proclamation, by God, of his attributes to Moses, viii. 12; mercy excels, exceeds, and is the prevailing argument in, 15; made immediately after the sin of the golden calf, 16; is the *Magna Charta* of the Old Testament, 19; frequently quoted and referred to, 20; by Moses himself, *ib.*; by David, *ib.*; by Jeremiah, 22; by Joel, *ib.*; by Jonah, *ib.*; by Micah, 23; by Hezekiah, 24; by Nehemiah, *ib.*; the sweetest sermon that ever was preached, the richest text the whole Bible affords, 25; import of the name *Jehovah*, 29; of the name *El*, 45; merciful, 55; why this attribute placed first, 56; is of the nature of God, 75; not merely called merciful because he does works of mercy, but does works of mercy because he is merciful, 86; proved at length, *ib. et seq.*; objections answered, 108.
Prodigal Son, parable of, doubtful whether it refers to the conversion of a sinner or the restoration of a backslider, ix. 356.
Promise, if one belongs to a man, then all do. iii. 321.
Promises, Christ is the foundation of all, iv. 14; are the casket, Christ the jewel in them, *ib.*; three sorts of, viz., absolute, inviting, and assuring, 15.
All made and fulfilled unto Christ first, and by him to us, iv. 121.
Now revealed in the gospel are but the manifestation of the grand promise made to Christ in the covenant of grace, v. 29.
First, what it contained, v. 173.
Of Scripture, to be taken in the largest sense that may be, v. 214.
The truth of, depends on the honesty of the promiser, viii. 121; and on the assured reality of the performance of it in the event, 124.
Absolute and unconditional, the proper object of faith, in its first acting of recumbency, viii. 228.
Of our salvation, are but extracts, transcripts of God's eternal decrees, viii. 240.
A prime object of faith in prayer, viii. 428; these are express or implied for every good thing that God means to bestow, 429; yet they are indefinite as regards the persons, 430; temporal, are indefinite, 444; and conditional, 445; spiritual, of three sorts, absolutely absolute, absolute in a qualified sense, and conditional, 451.
Of salvation are but the expression of election, stated indefinitely with respect to the persons, ix. 37.
All made sure in Christ, ix. 341.
Of all parts of the word, have most virtue for cleansing, x. 73.
More force in, than in any other words (Luther), ix. 261.
Prophecy, from John's time to the end, contained in book of Revelation, iii. 1.
Prophecies have often a twofold fulfilment, iii. 156.

Prophecies, double sense of, v. 460; instances, *ib.*
And promises, many in Scripture yet unfulfilled, xii. 72.
Prophets, sometimes received revelations in answer to their prayers, iii. 360.
Did not fully know the mystery, the meaning, and the end of those things which they were employed to write, iv. 283.
All the writers of the Old Testament Scriptures sometimes called so, v. 160.
Propitiation, Christ made, both in his dying and in our believing on him, v. 420; in the one *for* us, in the other *to* us, *ib.*
Protestants, unregenerate, are essentially papists in their ideas of righteousness, vi. 314.
Proverbial sayings, often used to excuse sin, x. 384.
Providence of God, in remarkable preservations, v. 219.
Not our rule in duty, v. 245.
Equality of common, fortifies profane men against conviction, x. 386.
Prudence, i. 133.
Psalm xxii. is as clear a narrative of the crucifixion as Mat. xxvi., v. 224.
Publican, in the parable, an illustration of the state of heart of a pious Jew, v. 400
The chief were *equites Romani*, ix. 430.
Punishment, God's strange work, while mercy is natural to him, iv. 115.
Of sin depends on the will of God, hatred of it on his nature, v. 15.
Is not deletive of sin, v. 79; does not stand for obedience, 86.
Which sin deserves, x. 490; God himself the immediate inflicter of, in hell, 491; termed destruction, 495; inflicted by God, to the glory of his power, 498; is an act of justice, 514; of avenging wrath, 522; harmony between this and other divine truths, 524; dreadfulness of, 525.
Purging of the vines, the work of God, iii. 474; yet Christians not passive, but workers together with God, 475; purging the price of Christ's blood, *ib.*; essential to God's delight in us, *ib.*; fits us for service, *ib.*; makes both persons and services more acceptable, 476.
Means of, iii. 477; even their sins, *ib.*; afflictions, *ib.*; the word, *ib.*; the examples of others, 478; inward workings upon the heart, *ib.*
Purity of worship, testified for by the witnesses, iii. 146.
Purpose of God in himself, i. 146.
Of God immutable, iv. 212.
God's eternal, concerning all things, were made in Christ as God-man, iv. 531.
God's, to save men is solely of his own good pleasure, v. 12.
God's, the matrix, womb, mother, in which calling and perseverance, and all lay, ix. 341; all made in Christ, hence their firmness and sureness, *ib.*

Quakers, their error, iv. 344.
Quickening, what, ii. 205; with Christ, what, 209; all the work of God on us called so, 205.

Rachel, weeping for her children, what it means, v. 460.
Rainbow, about the throne, what it denotes, iii. 3.
As God's remembrancer not to destroy the world, typical of the covenant of grace, and therefore said to be round the throne, iv. 397.
The sign of Noah's covenant, ix. 78; around the throne, what it signi-

fies, 79 ; upon the head of Christ, 80 ; the symbol of his everlasting kindness and mercy, *ib.*

Reading, light, iii. 518.

Reason, carnal, makes unbelievers think too favourably, and believers too unfavourably, of their state, iii. 250 ; like Ahithophel, our counsellor in worldly affairs, but not to be taken into the sanctuary, 251 ; the most desperate enemy of faith, *ib.* ; has most influence against faith in a time of darkness, 252.

Its subserviency to faith, iv. 304 ; and human conscience were supreme in Adam, and would be so still, *ib.*

Corrupted by sin, used in the service of lusts, x. 217 ; affords all its assistance to sin, 218 ; in justifying sinful ends, 220 ; inventing means for the accomplishment of sinful ends, 221 ; in making pleasures more delightful, 222 ; to discerning opportunities for accomplishing our sinful ends, *ib.* ; in inventions for concealing sin.

Is able to invent some fair gloss and cover for the foulest and most gross enormities, x. 380.

Rebekah, her giving Eliezer water, an indication that his prayer was answered, iii. 380.

Reconciliation of all the People of God, Designed and Effected by Christ's Death, v. 463.

By the Blood of Christ, v. 499.

Reconciliation, mutual, of believers, by the cross, ii. 375.

Consists of two parts, peace and good will, v. 3 ; argues former friendship, *ib.* ; ministry of, consists in declaring it on the part of God, and to inculcate it on the part of men, 4 ; is represented as specially made to the Father, 7.

Depends more upon fitness in the person of the mediator than on the means that may be used, and the satisfaction that may be made, v. 34.

Begins with God, the party offended, v. 482 ; ministry of consists of two parts, to declare it on the part of God, to produce it on the part of man, *ib.*

Work of, has been the main business of the Father from all eternity, v. 11 ; in its application is *by* Christ, in its design from eternity it is *in* Christ, *ib.*

May be obtained, v. 512 ; this proved by many reasons, *ib. et seq* ; objections and stumbling-blocks removed, 515.

Ministry of, consists of two parts, the announcement of a reconciled God, in order to produce reconciliation on our part, vi. 117 ; necessity of, 120.

In order to, there must first be a conviction that we are enemies, vi. 125 ; and an apprehension of the danger of such a state, 126 ; and of God as placable, *ib.* ; and of Christ as the reconciler, 127 ; and then a seeking of peace and reconciliation through Christ, *ib.* ; and that with confession of, and mourning for, sin, 128 ; there must be a parting with, and forsaking, all other friends and lovers, 129 ; a resigning up of the heart, and all that it hath, to God, to be commanded and ruled by him, 131 ; a likeness of disposition, *ib.* ; an endeavour to walk and behave as unto a friend, *ib.* ; and all proceeding from an inward principle of pure good will unto God, 132 ; importance of, 145 ; is not merely submission, 150.

Recumbency, faith of, Scriptural authority for distinguishing from assurance, viii. 219.

Redemption, by price, i. 124.
Scheme of, not propounded by the Son to the Father, but by the Father to the Son, v. 22.
Why the contrivance of it is generally ascribed to the Father, v. 139: Christ's consent to it from eternity implied in its being called a covenant, 140.
Particular, no hindrance in coming to Christ, v. 422.
Extent of, different opinions concerning, viii. 404.
From a vain conversation, what it implies, ix. 349.
Reformation, how to promote it, i. 558.
Defect of, iii. 140.
Like the discovery of a new world, iv. 290; prophesied of by Ezekiel, *ib.*; and by Zechariah, 291.
Accomplished gradually, v. 528.
The common people most forward in, xii. 66.
Gradual, xii. 109; begun with the Waldenses, *ib.*; then Wickliffe and Huss, *ib.*
Regenerate, in what sense they do not, and cannot, sin, vi. 213.
Conformed to Christ in his condemnation, vi. 228; his crucifixion, 229; his death, *ib.*
And unregenerate, different grounds of their assent to the law, vi. 290; worst estate of the former better than the best of the latter, 320.
Their relish of the pleasures of sin is but by fits and paroxysms, vi. 466; it is but a broken delight, 467; their hearts are not wholly overcome with it, *ib.*
Persons may sin against knowledge, viii. 319; may commit particular sins, and omit performance of duties, 320; may sin against a strong pulse of conscience, 321; against a strong, smiting, and checking direction of sanctifying light, *ib.*; may sin deliberately against light, 323; the best live not fully and exactly according to their knowledge, 324; cautions respecting, *ib.*; differences between his sinning against knowledge, and an unregenerate man's, 326.
Regeneration, the most eminent mercy that God bestows on his people, vi. 74; all the persons of the Godhead concur in, *ib.*; compared to the manumission of a slave, 78; to the dissolution of a marriage by the death of one of the parties, 79; is not a mere refinement of corrupt nature, 80; is not confined to those of riper years, 85; angels, both in heaven and hell, moved at, 101.
Called a being born again, to shew that it conveys an image or likeness of the begetter, vi. 152; is the imparting of a new nature, 153; necessity of, to salvation, 155; without it God is not our Father, *ib.*; Christ is not our Lord and husband, we can have no title to, no hope of enjoyment of, the inheritance, 156; an unpopular doctrine, 157.
Its analogy with the resurrection of the body, vi. 194.
Must be as extensive as mortification, vi. 201; since it is a restoration of the image of God, must be a change of nature, 202; infants are capable of, 203; compared to the natural powers of seeing and understanding, 204; and to the instincts of animals, *ib.*; necessary that a new nature should be imparted in the new creation, *ib.*; whether God could make a sinful creature holy in action without giving it a new nature, 206; never wrought upon temporary believers, 215; is nothing else than the forming and fashioning the image of

Christ in us, 220; its counterfeit is the work of the law written in the heart by nature, or the effects of a natural enlightened conscience, 231; differences from natural conscience, 252; takes effect in the whole man, 260; enlightens the conscience, 270; sets up God in the heart as the supreme end, 273.

Regeneration, eminency of mercy in the work of, vi. 405; is the introduction to all mercies, 406; it is the first and the greatest sum of pardoning mercy expended on us, *ib.*; makes an entire change of a man's state before God, and that for ever, 407; takes place but once, 408; the state into which it brings us is an eternal state, never to be changed, 409; it alone makes a specifical change, others that follow are but gradual, *ib.*; no motions from us invite God to work in us, 410; is exclusively God's work, 411; its essentials children are capable of, and therefore of baptism, 412; is the womb, the foundation, of all good works, *ib.*; circumstances heightening the mercy of, 413; the three persons distinctly concur and appear in, 416; compared with the incarnation and conception of Christ, 420; the Father's part in, 421; the Son's, 422; the Spirit's, 423; almighty power manifested in, 425; the same power that raised Christ from the dead, 427; hence mere abstinence from gross sins not regeneration, 429; nor mere interest in the things of religion, 431; paralleled with the power shewn in creation, 436; in raising Christ from death to glory, *ib.*; is not only the putting a new principle of life and godliness into the soul, but a dissolving of the works of the devil, 441; power shewn by consideration of the powerful opposition, 443; pulling down strongholds, *ib.*; breaking off the heart from the pleasures of sin and inordinate lusts, 444: loosening it from the world, 445; producing faith, 446; virtual cause of, is the resurrection of Christ, 455.

In the work of, all the persons of the Godhead concur, viii. 144.

Grace shewn in, exceeds all works which God after doth for us, even glory itself, ix. 309.

And perseverance, the sum of all blessings spiritual, ix. 414.

Greatness and wonderfulness of, shewn by consideration of the total depravation of our nature, x. 177.

Rejoicing continually associated with praise, iv. 392.

Relapsing, after peace spoken, a great aggravation of sin, iii. 413.

After peace spoken, great folly, iii. 414; because, before a man had that peace, he felt the bitterness of sin, *ib.*; because it cost so much to obtain peace, *ib.*; because there is a danger of losing so much, 415; because the pleasures of sin will be much less after peace spoken, *ib.*

Relation, Christ's, to his people, iv. 123.

Religion, practical, its whole bulk and sum resolved into God's revealing Christ, and Christ's revealing himself within us, iv. 342.

Religious duties and performances, unconverted men depend upon, x. 390.

Remembrance of God's former mercies a ground of comfort to the believer in darkness, iii. 336.

Remonstrants, an opinion of theirs refuted, i. 341; their doctrine of moral persuasions, 351; their notion of spiritual death, ii. 202.

Renewing of the inward man day by day, real, though not always perceived, ix. 304.

Repentance, vii. 543.

Repentance, sometimes imperfect, iii. 426; times of imperfect repentance the most critical in a believer's life, 428.
Deferring of, argues a low and light esteem of the work of grace, vi. 452; may be wrought in the most hardened by the power of God, 454.
Subjects of; national sins, vii. 545; corruptions in religion and worship, *ib.*; personal sins, 549.
Romanists generally deny that original sin is a subject of, x. 326; refutation of their opinions, 328.
Reprobation consists of two parts, ix. 154; preterition, *ib.;* rejection, 157; not an act of pure dominion, but of justice, 160.
The stress of it generally put upon the negative act of non-election, ix. 227.
Reservation of places in heaven for the elect, ix. 180.
Resolution, Christ's stedfast, in prospect of his last sufferings, v. 168.
Rest of God, i. 321.
Restoration, Man's, by Grace, vii. 519.
Resurrection of believers in Christ, ii. 251.
Of Christ, an evidence to our faith that God is fully satisfied with his death, iv. 25; is the ground of justification, regarded as the formal act of pronouncing us righteous, 26; its real influence towards our justification, 35, *et seq.*
Of Christ, as of a representative of his people, iv. 34; in what sense believers are risen with him, *ib.;* influence of, to our justification, 35; was the justification of Christ himself from the sins wherewith he had been charged, 36; therefore called his begetting, 37, 49.
Of Christ twofold, of his soul from the prison of hell, as well as of his body from the grave, v. 273; corresponding to the first and second resurrection of his people, 274.
Of Christ, a more signal display of God's power than that of Lazarus or any one else, vi. 440; is the virtual cause of regeneration, 455.
First, literal before the millennium, xii. 96.
Revelation, knowing God by, i. 291.
Book of, a special fruit of Christ's death, iii. 15.
Book of, relates to the nations of the Gentiles, which have to do with the church of Christ, iii. 23.
Book of, written about A.D. 94, iii. 120.
Of God's Son in Paul, misunderstood by interpreters, iv. 344.
Of God is by piece-meal (πολυμερῶς), v. 528; because men are incapable of all at once, 529; after several ways (πολυτρόπως), 530; to shew his manifold wisdom, 531; because there are varieties of apprehension, *ib.*
Revelations, all previous ones were preparations for the gospel, as that is for heaven, iv. 261.
Rich man and Lazarus, parable of, vi. 461.
'*Rich* glory' and 'glorious riches,' equivalent terms, iv. 244.
Riches of grace, need eternity to shew them in, ii. 307.
Of the glory of the gospel, iv. 306; consist in its preciousness, 307; abundance, 309; profitableness, 310.
Of the Christian consist in promises, as in bonds, iv. 312; rich in faith, *ib.;* in assurance, 313; the Spirit poured richly on him, *ib;* the riches of glory, *ib.*
Righteous scarcely saved, but surely saved, ix. 245.
Righteousness, the Lord our, the afflicted believer's trust, iii. 325.
Natural, fire of a man's own kindling, iii. 345.

Righteousness, Christ's, in its fulness and perfection, answers to all the particulars and aggravations of men's sinfulness, iv. 24.
Of Christ, of breadth enough to cover the sins of millions of worlds, iv. 230.
Of all creatures collected into one sum, could not free a sinner from the guilt of one sin, iv. 270; of Christ is of efficacy to serve for millions of sinners, of breadth to cover millions of worlds of sin, of length to reach to eternity, *ib.*
Of Christ a glorious righteousness, iv. 328.
Christ's being ours, depends more upon his being Jehovah, than on his being the Son of David, iv. 445.
Of Christ, not only enough to pacify vengeance, but to bring us into favour with God, v. 135; its merit so great that it will not be rewarded to the full by all the blessedness of all the saints to eternity, 136.
Of Christ the Mediator, not the righteousness of the mediatorial office, communicated to believers, v. 338.
Of Christ, made up of his active and passive obedience, v. 339; both these imputed for justification, *ib.*; this proved in eight conclusions, *ib. et seq.*; compared to the two natures of Christ, 349.
All personal, evangelical as well as legal, excluded from justification, v. 352; proved at length from Philip. ii. 9, *ib. et seq.*; instance of Abraham, 364.
Of Christ manifested by his admission to his Father's presence, v. 415.
Of a creature, cannot justify another, v. 506.
Maxims according to which the Gentiles sought, vi. 314.
Fruits of, what? vii. 162; all sorts of holy actions, both towards God and man, springing from a heart made righteous, and conformable to, and brought forth according to, the righteous law of God, 163; what to be filled with? 164; when all the members and faculties are filled with all righteousness proper to them, *ib.*; when he abounds in good works of all sorts, 165; and at all times, 166; how they are by Jesus Christ, 170; they are from a workmanship created in him, *ib.*; they are such as arise from his Spirit dwelling in the heart, *ib.*; they flow from receiving his righteousness as our righteousness, *ib.*; they are by motives drawn from him, 171; they flow from our union with his person, *ib.*; they are done after his example, *ib.*; we look for their acceptance though him, *ib.*; in order that actions may be fruits of righteousness, they must be directed by the heart to the glory and praise of God, 172; shall all appear with a man in the day of judgment, 173.
Of Christ, bestowed wholly and at once on calling, ix. 309; an everlasting righteousness, 314.
Rivers, represent cities, and their magistrates, iii. 54.
Rome, judgments upon, both temporal and spiritual, iii. 100.
Roman empire, and the state of the church within its bounds, the main subject of the Book of Revelation, iii. 23.
Empire, destruction of, subject of Rev. viii. and ix., iii. 208.
Romans, Epistle to the, is a system of divinity methodically laid down, iv. 272.
Romancers place their characters in straits and difficulties, knowing how they are to bring them out, ix. 245.
Romanists, called Gentiles, believers, idolaters, iii. 124.
Deny that Christ suffered in his soul, v. 287.

Romanists deny the possibility of assurance except by special revelation, ix. 280.
Root of David, Christ why called, iii. 9, 212, 215
'*Royal Society*,' fellowship of, what, ix. 148.

Sacraments, are seals added to the word of faith, iv. 14.
Sacrifice, The One, v. 479.
Sacrifices, what meant by eating of them, ii. 383.
Daily, taking away, in Julian's time, iii. 199.
Shedding of the blood of, represented Christ's making his soul an offering for sin, iv. 411.
Unknown in a state of innocence, v. 174.
Of Christ was himself, both body and soul, v. 177; its preciousness, *ib.*
Under the law, why not available for obtaining the pardon of certain sins, v. 425.
Two things necessary to make acceptable, the altar and fire, vi. 36.
Saints in Glory, Blessed State of, vii. 337.
Saints nearer to Christ than angels, i. 169; love to, 274.
Departed, presently enter into bliss, iii. 42.
Intercession of, not taught in Scripture, iii. 216.
Understand the mystery of the gospel as none else do, iv. 293.
How they know the gospel otherwise than carnal men know it, iv. 295. See *Carnal Men*.
Unable to satisfy for the sins of men, v. 80.
Corruptions in all, more or less, answering to the sins of the wicked, vi. 480.
All have, from the first, some knowledge of, and hold and maintain some fellowship with, God the Father and Christ, vii. 484.
Their nearness and dearness to God, xii. 36.
Dealing well or ill with, the great interest of kings and kingdoms, on which their welfare or ruin depends, xii. 37; instances in the kings of Sodom, *ib.*; of Egypt, 38; of Assyria, 39; of the Amorites, Moabites, and Edomites, 40; Tyre, 41; again Egypt, *ib.*; Edom, 42; the Persian and Grecian monarchies, 43; the Jews, 46; the Roman empire, 50; reasons, 52; their nearness and dearness to God, *ib.*; their great interest in God, the governor of the world, 53; the interest of Jesus Christ himself, *ib.*
Worship and truth, God's, are the three things in the world that are dear to him, xii. 116.
Salutation, apostolical, i. 14.
Salvation, Work of the Holy Ghost in, vi. 3.
Salvation, its height and depth, ii. 201; God's utmost end in, 285; by grace, the great point of the gospel, 312; twofold meaning of, 314.
Made sure by ransom, by power, by intercession, iv. 63.
More than justification, iv. 68.
Loved by the saints because it is God's, iv. 392.
Of sinners, a work not of God's nature, but of his will, v. 485.
Accomplished by three sorts of works, immanent in God towards us, transient in Christ for us, applicatory by the Spirit in us, vi. 405; the last, in some respects, the most abounding mercy, *ib.*
The whole of, including glory, estated upon us at calling, ix. 321.
Samaritans, accounted by the Jews as Gentiles, v. 466; yet not held by the apostles in the same position, 470.

Samson, an example of relapsing again and again into sin, iii. 419.
A type of Christ, v. 152.
Sanctification, prudence put for it, i. 135.
Compared to the casting of metal into a mould, vi. 392; to engrafting, 397; to writing the law in the heart, 403.
Consists of two parts, mortification of sin, and the new creature, ix. 310.
Is co-extensive with sin, x. 126.
Must have two parts, corresponding to the privative and the positive evils of sin, x. 282.
Sanhedrim, exceeded their legitimate power in the examination of Christ, v. 260.
Its constitution, xi. 201.
Saracens, the fifth trumpet, iii. 27.
Satan, has power to darken the spirit of a believer, iii. 246; by leading him to draw false conclusions from the testimony of the Spirit, 247; his favourite temptation to unbelief, 256.
May have power given him of God to vex the believers' spirits, iii. 258; deliverance to, in excommunication, what? *ib.*; has power to tempt a holy being only by outward suggestions, but an unholy also by inward, 260.
His great power to invent and suggest false reasonings, iii. 262; his power to adapt these reasonings to persons and seasons, 263; to different spiritual experiences, *ib.*; to different degrees of knowledge, 264; his false reasonings he can not only suggest, but insinuate with power, 265; yet he cannot enforce assent to them, 266; acts on the passions and the fancy, rather than on the understanding directly, *ib.*; knows the answers that faith makes to his temptations, 267; what power he may exercise over the conscience, 268, 282; Cannot make us think sin worse than it is, but may make us think it unpardonable, and our own sins incompatible with a state of grace, 270; why called κατηγορος, and διαβολος, *ib.*; how far he knows the secrets of the heart, 274; his darts why called fiery, 279; by false revelations confirms enthusiasts in their conceits, 286; God only can deliver from his temptations, 287.
His power, v. 297; is over his own angels as his proper subjects, and men as his captives, 298; holds it by God's commission, and that by way of curse upon men, *ib.*; Christ's quarrel with him, partly on his account, partly on ours, 300; his power over men not a natural, but an accidental, judicial power, limited by commission, 303; exceeded his commission when he assailed Christ, *ib.*
Put to more shame when overcome by a Christian than when he was conquered by Christ, v. 315.
Has still power allowed him over the saints to tempt them to sin, v. 317; to accuse them to God, 326; and to bring affliction on them, 328; does not know who are true believers and who not, *ib.*; permitted to assail believers only according to conditions, 321; cannot bring afflictions on them immediately, 328.
Does not accuse as a mere slanderer, v. 326.
Sin is the great work and interest of, vii. 254; a general engagement of all Christians against him as their common enemy, 257; our sinnings, through his temptations, are the greatest, if not the only, delight and pleasure he hath, 260; story of the war against, 264; proclaimed by God in paradise, *ib.*; carried on by the Old Testament

saints, 265; Christ came to secure the victory over him, 266; the church universal engaged to fight under Christ's standard, *ib.*; there can be no neutrality in this warfare, 267; this engagement a motive to holiness, *ib.*; duty of resistance to, 271; cannot hurt any but those who yield to him, 272.

Satan cannot 'devour' by persecutions, but by temptations, ix. 402.

Christ so triumphs over, that he makes his children set their feet on his neck, xii. 90.

Satisfaction for sin, cannot be made by a creature, iii. 8.

Christ's, the strength of all gospel promises, iv. 18.

God might have pardoned sin without, but would not, v. 15; could not be made by men, 17; God himself provided, 18.

Way of could not have been devised by all the wisdom of all intelligent creatures, v. 19.

Christ's for sin, is the foundation of all blessings, v. 70; sufficiency of, *ib.*; distinction between and restitution, 74; inability of all creatures to satisfy for sin, 75.

Must be made to God and the law, v. 84; cannot be made by a creature, 85; either by active obedience, 86; or by suffering punishment, 88; no creature can both obey and suffer at once, *ib.*; every possible admission being made, one creature can but satisfy for one, 90; is either for goods or for honour, 91.

To God for the injury done to his glory by sin, cannot be made by a creature, v. 93; a true satisfaction is a *reductio ad æqualia*, 99.

To God's honour, required the abasement of the nature assumed by Christ, v. 111; matter of, lies principally in that the glory of Christ was not only lessened, but wholly taken away, 112; that the subject of the debasement was *himself*, his person, 114; that it was voluntary, 116.

Made by Christ, superabundant, v. 125.

Must be voluntary on the part of the satisfier, v. 493; must be consented to by the party to be satisfied, 494.

Saul, king, thought by some to have sinned the sin against the Holy Ghost, iv. 176; all his religion in his latter days was the exterminating of witches, yet went to one himself, 185.

Sin for which he was rejected not greater than that of David, who yet was not rejected, ix. 193.

Saviour, God has been, as Satan a murderer, from the beginning, iv. 222.

Scape-goat, a type of Christ, v. 183.

Its signification, v. 418.

Scattering of all things by sin, i. 186.

Schoolmen, their errors on the subject of regeneration, vi. 208.

Scourging, of Christ was not by the Jews, who would not have exceeded forty stripes, but by the Romans, who were under no such restriction, v. 270.

Scripture, misunderstanding of, often a great temptation, iii. 268.

Misunderstanding and misinterpreting of, a frequent cause of distress to believers, iii. 318.

Their main object to set forth the full interest and purpose of God and Christ to pardon and receive sinners, iv. 207.

In what sense said to be not of private interpretation, iv. 295.

The knowledge of, makes a perfect divine, iv. 247, 301.

Its right context, half the interpretation, v. 349.

Contains enough to make a man a perfect divine, v. 537.

Scriptures of truth (Dan. x. 21), are the book of God's decrees, ix. 28.
Perverted by unregenerate men to defend their state, x. 389.
Sea, of glass, typified Christ's blood, iii. 5.
Represents the extent of the jurisdiction of a kingdom, iii. 54, 102.
Seal, the fifth, the persecution under Diocletian, iii. 40.
The sixth, expresses the destruction of heathenism in the Roman empire, iii. 42; not the day of judgment, 43.
Of God set upon Christ as the Saviour, and upon all those who were to be saved, iv. 212.
Seal-Prophecy, refers to the Roman empire, the book-prophecy to the church, iii. 25.
Seals, of the book, to loose, what it denotes, iii. 8.
Visions of, from 6th to 9th chapters of Revelation, iii. 17.
Represent successive times, iii. 19.
Sealing of believers, i. 228, 231; when it takes place, 238; is the work of the Spirit, 245; sealing of Christ, 244; uses of, 252.
Seed of the woman, who? v. 310; both Christ personally, and the whole body of believers, 311.
Of the serpent, who? v. 312.
Self, the most disingenuous, abominable principle that ever was, ix. 203.
Self-confidence leads to trust in inherent evangelical righteousness for justification, v. 361.
Self-denial more acceptable to God than greater services without it, iii. 450.
Self-examination, in discretion, recommended, iii. 316.
Self-love, i. 188, 363; prompts to duties, 408; the bottom of original sin, 411, ii. 90.
Is essential to being, and cannot be destroyed, vi. 173; but must be sanctified, *ib.*
A Proteus-monster, that assumes infinite varieties of forms, ix. 255; its effects in all wickedness, *ib.*
The ground of all lusts, x. 61.
Made by carnal men their judge, x. 390.
'*Sense*' of the regenerate man relisheth the truths of the gospel, iv. 306.
Sermons, Three, on Heb. I. 1, 2, v. 523.
Serpent's seed, i. 172.
Said to die if a woman's naked foot tread on or touch its head, v. 316.
Servant, Christ made, not born, v. 132.
'*Servants* of righteousness' equivalent to servants of God in righteousness, vii. 224.
Service of God is the end and fruit of our redemption by Christ, vii. 224; mistakes concerning, 226; in order to, we must know his will, and what will please him, *ib.*; be careful of his business, 227; stand for his credit, 228; be subject to his will, set ourselves apart from all other business, 229; make a necessity of doing his will, 230; expect warrant from him for what we do, 231; do his will effectually, *ib.*
Of Christ, much better, in its season, than enjoying communion with him, viii. 390.
Sexes, both share in the honour of redemption, in that the Redeemer was a male, but born of a woman, v. 61.
Shaking of the earth and heavens, what it signifies, v. 442; not merely the putting an end to the Jewish polity and worship, 445; principally the second coming of Christ, 448.
Sheep may fall into the mire, swine lie down in it and wallow with delight, ix. 314.

Shepherd, Christ's being called, implies both his natures, v. 372; all his offices, 373; the good shepherd, and the great shepherd, 375.
All the great patriarchs that were, were types of Christ, v. 372.
Sight, spiritual, i. 377.
Simon Magus, said to have taught antinomianism, ix. 202; represented himself to be the Father, the Son, and the Holy Ghost, *ib.*
Sin, Aggravation of, iv. 151.
Sinning against Knowledge, Aggravations of, iv. 163.
Sinning against Mercy, Aggravations of, iv. 188.
Sin and Punishment, an Unregenerate Man's Guiltiness before God in respect of, x. 1.
Sin, no death but by it, ii. 14, 19; death in, threefold, 17; life of sin, 21; walking in sin, *ib.*
Committed against light, or unrepented of, or scandalous, or long forgotten, followed by darkness, iii. 294; though forgiven, must not be forgotten, 297.
Aggravation of, answered in Christ's death, iv. 22.
Hath debased the soul of man, the noblest creature under heaven, iv. 153; defiles it also, instantaneously, totally, eternally, 154; it hath robbed the soul of the image of God, *ib.*; yea, of God himself, *ib.*; hath hurled confusion over all the world, 155; laid the first cornerstone of hell, *ib.*; contains all evils else in it, *ib.*; has transcendent peculiar mischief in it, that is not to be found in all other evils, 156; is contrary to God's essence, *ib.*; to all his attributes, 157; his laws and ordinances, *ib.*; his people, *ib.*; his image, *ib.*; aggravated by the glory and dignity of God, against whom it is committed, *ib.*; the least, virtually, more or less, contains all sin in the nature of it, *ib.*; is its own worst punishment, 158.
Unpardonable, requires two elements, light in the mind and malice in the heart, iv. 166.
Is *Deicidium*, a destroying of God, as much as in us lies, iv. 160; is too powerful for all creatures to contend with, 161.
A single, is stronger than any creature's holiness, iv. 269.
Could it have been pardoned simply without satisfaction? v. 72; punishment of, is an act of God's will, not of his nature, *ib.*
A wrong done to God, in various particulars, v. 92; even the least is a denial of his sovereignty, 94; is a virtual denial of his being, 95; its scope and tendency is to make God no god, 99.
The taking away of, the greatest and most difficult business ever set on foot, v. 101.
Its greatest evil is the injury it does to the honour, glory, and power of God, v. 103.
Of men, paralleled with the satisfaction rendered by Christ, v. 127.
A single one spoils and makes void all the good that is, or can be, in any creature, v. 130.
In what sense Christ was made, for us, v. 185; not sin in the general, but particular sins imputed to him, *ib.*; imputation is most abhorrent to his holiness, 186.
Its heinousness most manifested in the sufferings of Christ, v. 287.
Its nature and tendency, v. 491; to destroy God's law, *ib.*; to darken and obscure his glory, *ib.*; to destroy his very being, *ib.*
Against the Holy Ghost, wherein it differs from other sins against knowledge, vii. 334; it is more than despising any part of the law, 335; it is not every kind of despising the truths of the gospel, *ib.*;

it is a hatred to God and Christ, and the light and work of the Spirit and his saints, a revengeful hatred, 336.
Sin, the strength of, is the predominance of self-love, ix. 9.
Man of, is antichrist, the pope and his deceiving clergy, ix. 171.
Cannot provoke God to destroy his people, but it moves him to destroy it in them, ix. 348; not so hated by God as his Son is loved, *ib.*
The greatest miseries that God's children have, ix. 405.
And wrath, the condition of all by nature, and while in a state of nature, x. 3.
Universality of, proved by the universality of death, x. 5.
Derivation of; can pass from one to another only by example or imputation, x. 9.
Adam's, derived by natural generation, x. 10; its guilt imputed, and the corruption of nature conveyed, 11.
Every act of, defiles the soul, x. 49; one act of, expels all grace, *ib.*; and this both personally and causally, 50; separates between God and man, *ib.*; is contrary to holiness, *ib.*; one act of sin is stronger than all created grace and holiness in itself, *ib.*; derives its power from the law, 51.
Called a body, because it consists of many parts, x. 63.
Every man is prone to all, and hath all in him, x. 59; acknowledged even by the heathen, 60; objections answered, 64,
Its manifestation modified by various circumstances, x. 65.
Against the Holy Ghost can only be committed by those who are enlightened, x. 67; the heathens not capable of it, 84.
Original, more to be mourned over than all actual, x. 81; is the mother of all actual sins, *ib.*; is able to produce millions more than it has ever produced, 82; consists of a privation of righteousness and holiness, and a proneness to all evil, 85.
Is a disorder and confusion of all the powers of the soul, x. 125.
Pervades the whole being of man, x. 128; proved at length, 129.
In general has two distinct evils in it, a privative and a positive, x. 281; Is either in our actions or inclinations, 282.
Two glasses in which its deformity may be seen; Adam's fact in paradise, Christ's suffering on the cross, x. 358.
Sins, old, should be remembered, ii. 201.
After prayers hinder their answers, iii. 402.
Greatness and numbers of, a discouragement to the exercise of faith, iv. 10.
Of believers forgiven in virtue of Christ's intercession through the merit of his sacrifice, iv. 66.
Their multitude, iv. 158; to be yet in, what, 159.
Against knowledge, may be either of omission or commission, iv. 163.
Against knowledge, or presumptuous sins, are the next step to the unpardonable sin, iv. 166.
Some committed at once, others continuously, iv. 175.
Distinction of, under the law, v. 424; committed after believing, how forgiven, *ib.*
Taking away of, the great business of the gospel, v. 483; could have been easily done, by taking away the sinners, *ib.*; whether they could have been taken away by a covenant of pardon, not determined, 488.
Committed before conversion, how to be turned to good account after, vi. 101; as a help and furtherance to faith, 102; for intensifying

love to God, 109; for leading to more fruitfulness, 112; for making and keeping us humble, 114

Sins, whether before or after regeneration, should not prejudice one in the ministry who truly returns to God, vi. 521.

When finally forgiven, shall be for ever forgiven, ix. 99.

After conversion pardoned, ix. 313.

Innumerable, x. 442; the account of every man's, who is grown up to years, infinite and numberless, 466; God sets the main account of, on their number, 471; reasons of this, 482.

Sincerity implies a right intention, aiming at God, vii. 145; a bent of will to all the commandments that we know to be such, *ib.*

Sinfulness, abounding, of men by nature, x. 40.

Sinlessness, absolute, unattainable by saints in this life, v. 427.

Sinners, encouraged to seek pardon from the example of Adam and Eve, x. 37.

Sitting, in heavenly places in Christ, ii. 55.

Christ's, at God's right hand, a support of faith, iv. 49; proves that he has done all his work for satisfaction, and that God is satisfied with it, *ib.*; implies sovereignty of power, 52; and of authority and judgment, 53; his sitting is not merely as a *Son*, but as a *head*, *ib.*; what is meant by our sitting with him, 54.

Socinus, his denial that Christ raised himself from the dead, i. 460.

Socinians deny satisfaction, as inconsistent with free grace, iv. 277.

Make reason the supreme judge of the mysteries of the gospel, iv. 304; would be right if God intended that these mysteries should be known to all men, and not to the saints only, *ib.*

Their impudence in denying the pre-existence of Christ, iv. 407.

Their view of the forgiveness of sins derogatory to God's grace and Christ's satisfaction, v. 424; their estimate of Christ's sacrifice, *ib.*

Hold man's nature at his first creation not to have been holy, but only indifferent, vii. 30.

Altogether deny original sin, x. 324.

Socrates, put to death by the Athenians for reproving them, iv. 172; would not accept life on condition of concealing his knowledge of God, 173.

Solomon, a controversy in the church whether he were saved or not, vii. 156.

His prayer at the dedication of the temple, ix. 119; his temple and the ark in it a type of Christ, 120.

His sins greater for kind than those even of Saul or David, ix. 193.

Never forsook the worship of God altogether, nor grew into an utter profaneness of spirit, ix. 390.

Marrying Pharaoh's daughter, a type of Christ's calling the Gentiles, xii. 35.

'*Son of God*,' this title given to Christ by way of singularity, iv. 425; called God his own Father in a sense in which he is not the Father of any other, *ib.*; called the only-begotten Son, 427.

Or second person, before his incarnation acted as God and man *de jure*, as God-man contracted, iv. 515.

Song, new, ii. 14, 216.

Sonship, object of, is a person, not a nature, v. 543.

Of God, the greatest benefit and honour that can be bestowed on us, vi. 179; its original is the good pleasure of his will, *ib.*; is bestowed by Jesus Christ, and is possessed by virtue of a relation to him, 180.

Of believers, is through communication with him who is the Son, v. 43.

Sorrow should be for sin more than for misery, v. 188.

After a godly sort, is mainly for offending God, and piercing Christ, vi. 438.

Sorrow, godly, for sin, its effects illustrated in the Corinthians, x. 357; care and fear, *ib.*; indignation and revenge, *ib.*; desire and zeal, 359; cleansing ourselves, *ib.*

Soul, death of, ii. 210.

In heaven, prosecute their interests on earth, iii. 42.

Dispositions of, when wound up to give glory to God for what is in himself, iv. 399; it sees so much of the glory of God, that it is at a loss what praise to give him, *ib.*; it extendeth itself to praise God in all times, 400; it rejoices that God hath been celebrated by others, in all ages, 401; it would extend itself to call persons, and things, and works of God, to praise him, *ib.*; it will still praise God, though it be in the lowest frame, the worst condition that can be, 402.

Living, distinction between, and quickening spirit, vii. 78.

Is the immediate subject of grace, vii. 417; is the immediate and primitive subject of holiness, 418; is as capable of glory when separate as when it shall again be united to the body, *ib.*; salvation of, in what sense the end of faith, 422.

Of a believer, has always a guard about it, even the whole power of God, ix. 359.

Sometimes taken for the person, ix. 417.

Of man hath lost its right way to happiness, x. 63; its lusts are become boundless, 64.

Without the body, is capable of glory, xii. 9.

By its creation a spirit, and more nearly allied to God than any other creature, except angels, xii. 17; condition of, at death, would be miserable, if there were not an immediate state of glory, 18.

Of saints, instantly after death, received into a state of glory, vii. 411; rise through several states of glory, 440.

Soul-suffering of Christ, came on him by degrees, v. 274; occasioned by the sins of the world imputed to him, and the curse or wrath of God upon him for those sins, 275; consisted in the loss of all comfort (*pœna damni*), and the curse and wrath of God (*pœna sensûs*), 278.

Sovereignty of God hath fundamental laws, as all well-regulated kingdoms have, ix. 239.

Sparks, of men's kindling, what, iii. 336.

Speeches, good and holy, value of, vi. 518.

Spira, the guilt of his apostasy, iv 178.

Spirit, The Holy, called the Spirit of promise, i. 246, 249; the great promise of the New Testament, 246; waiting for, 248; an earnest, 256, 259; witnessing of, 306; his assistance to unrenewed men, 395; natural principles improved by, 405.

'*Spirit*, in the;' phrase explained, iii. 2.

Not the direct author of a believer's doubts of his state, iii. 243; yet may concur in the believer's darkness by suspending his testimony of his adoption, 244; by representing God as angry with his child for former sins, *ib.*; or by holding out to him, as a warning, the threatenings of God's word, 245.

Teaches to pray, not according to God's secret, but his revealed will, iii. 393.

Intercedes on earth, because Christ intercedes in heaven, iv. 107.

The only infallible interpreter of the mysteries of the gospel, iv. 305.

In Christ, frequently taken for the Godhead, or divine nature dwelling in him, iv. 444.

As opposed to flesh, is a new disposition or temper of spirit, vi. 162;

comprehending gracious and heavenly dispositions wrought in the whole soul, elevating and raising it, and fitting it unto things spiritual, as spiritual, *ib.*

Spirit, restraining and elevating power of, not saving grace, vi. 432.

Doth not pray immediately himself, but forms our prayers in us, ix. 126.

That quickeneth, and flesh that profiteth nothing, what, viii. 174.

As a comforter, and all his comforts, received for us by Christ, as soon as he set his foot in heaven, ix. 353.

Spirits, seven, are the Holy Ghost, in respect of his various effects both in Christ and in us, iv. 121.

Both in heaven and in hell, remember occurrences here below, iv. 142.

Seven, before the throne; that is, Jehovah, as he is everlasting and hath fulness of being in himself, iv. 375.

Spiritual body, is not spirit in respect of substance, but like a spirit in respect of power, iv. 144.

Things, what they are, vi. 164; God himself and Christ, 165; all blessings, *ib.*; all graces of the Spirit, *ib.*; all the immediate duties of God's worship, *ib.*; all moral duties, as they are directed to God, *ib.*; how natural men may be exercised about, 169.

Or resurrection body, its excellences above Adam's, vii. 99, 110.

Body, shall be the same body that we have now, vii. 112; shall have all its parts and members that now it hath, 114; all these parts shall have use in heaven, in a spiritual way, and shall have objects suited to them, *ib.*; why called a spiritual body, 115; compared with Adam's in respect of suitableness to the objects of heaven, 116; of beauty, 121; of healthful constitution, 123; of immortality, 125; through the indwelling of the Spirit, shall be the temple of God in the highest sense, 127.

Spiritualising, excessive, danger of, vi. 161.

State, Blessed, of the Saints in Glory, vii. 337.

And Kingdoms, Great Interest of, xii. 31.

State-policy, often leads men into mischief and sin, v. 238.

Stephen, his vision, i. 467.

His prayer answered in the conversion of Paul, iii. 365.

Strangers to God, are yet enemies to him, x. 118; signs of strangeness, *ib.*

Strength, spiritual, twofold, that of habitual graces, the other assistant thereto from the Spirit, vii. 508.

Suarez, his character, as a writer, ii. 37.

Suffering may be avoided by all lawful means, v. 202.

Necessary before perfecting, ix. 398; appointed of God out of grace, 400.

Of Christ, to be the object of faith, must be viewed with reference to their intent, iv. 18.

Of Christ, set forth at length in an exposition of John xviii., v. 196.

Sun, moon, and stars, mean emperors and governors, iii. 45, 54.

Supereminence of Christ above Moses, v. 437.

Supralapsarians and Sublapsarians, their opinions, ix. 86.

And Sublapsarian views of election, ix. 344; a middle view, *ib.*

Supper, The Lord's, ends of, ii. 382.

Supplication, spirit of, in prayer, rests upon a man afterwards as the spirit of obedience, iii. 381.

Surety, and common person (or attorney) differences between, iv. 27; Christ is both, *ib.*; is more than a mediator or intercessor, 29; the suretyship of Christ such as is not to be found among men, *ib.*

Surety, Christ to be regarded as such in his intercession for salvation, as in his death for justification, iv. 70.
Sword of the Spirit, iii. 273, 280.
Sympathy in Christ, not a weakness, but a power, iv. 113.
Synagogues of the Jews had no ceremonial worship in them, v. 255.
Analogies between Jewish, and Christian congregations, xi. 69.
Synods, elective occasional, allowed, xi. 237; but have no power to rescind a sentence, 238; or to compel a church to receive again a brother whom they have excommunicated, *ib.*; or to excommunicate other churches, 240; standing and subordinates disallowed, 248.

Taste of the word of God, &c., how unregenerate men may have, x. 188.
Tekoah, woman of, her intercession for Absalom, illustrative of Christ's for us, iv. 87.
Temple, Zerubbabel's Encouragement to Finish, xii. 101.
Temple, Solomon's, alluded to in John's vision, iii. 2.
Its dedication a type of Christ's consecration to the work of redemption, v. 141.
And ark in it, a type of Christ, ix. 120.
Finishing it, so important that two prophets were employed to put them on it, xii. 104; state of things when Zerubbabel was building, 105.
Temporal things, promises respecting them not universal or absolute, but indefinite, iii. 370.
Temporary believers, their highest attainments fall short of a work of grace, vi. 319; distinctions between, and those truly called, clearly laid down in Peter's epistles, 324; importance of distinguishing, 326; reasons why God allows, 329.
Believers do not see spiritual things in their spiritual nature, though they may see an accidental goodness in them, viii. 268; their knowledge not real, *ib.*
Temporaries, God's dispensations towards, serve to glorify electing grace, ix. 185.
Temptations may prevail for an act or many acts, but not uninterruptedly, formally, or wholly, ix. 316.
Befall all Christians, vii. 273.
Christ's in the wilderness were the heads of all sorts of temptations, iv. 148.
Of Christ, mere and pure sufferings to him, ix. 352; therefore meritorious to purchase ability to succour them that are tempted, *ib.*
Of Christ, was according to God's appointment, ix. 399.
Are accounted sufferings as well as persecutions, ix. 402; work together for good to them who love God, 406.
Tenderness of Christ's heart, ix. 354.
Testimony of experience to the truth of God's promises, vii. 136.
Thankfulness, how to stir up our hearts to it, i. 269.
Thanks, duty of, i. 280.
Thanksgiving, a higher exercise than prayer, praise than thanksgiving, iv. 384.
Theology, system of, consists of three main parts, vi. 360.
Thessalonians appear to have kept their first conversion work purer than any other of the churches to whom the apostle wrote, ix. 380.
Thieves, penitent and impenitent, instances of the difference between the election and the rest, ix. 184.
'*Thorn* in the flesh,' rather a desertion than a lust, iii. 290.

Thorns, crown of, remained on Christ's head on the cross, v. 269.
Thorny ground in the parable and in the Hebrews, expounded, vi. 335.
Thoughts, evil, not coming to the heart, nor passing through it, but lodging in it, distinguish the wicked, iii. 509; how sinful, 512.
Goodness of, depends on their seasonableness, iii. 516.
Evil, the oldest sons of original sin, iii. 524; remedies against, 526.
The best indication of the state of the heart, vi. 476; how far a godly man's may be taken up with his worldly business, 479.
Thousands, 144, that were sealed, who? iii. 58.
144, sealed, Rev. vii., eastern Christians, iii. 208; those in chap. xiv., western Christians, *ib.*
Threatenings, have no place or influence in the life of glory, vii. 32.
Three several Ages of Christians in Faith and Obedience, vii. 473.
Throne, Christ's, both founded and upheld by grace, iv. 131.
Thunderings and lightnings, what, iii. 4.
Time, of Christ's coming, fitness of, i. 202.
Not only precious in itself, but because of its opportunities, iv. 193.
Times, fulness of, i. 201; dispensation of, 204.
Timothy, though a towardly child and well educated, was not converted till his manhood, vi. 87.
Titles of the God-man, 'Jesus,' 'Christ,' and 'Lord,' comprehend a respect unto all God's purposes, of what sort soever, iv. 532; in what sense called the everlasting Father, 536.
Transfiguration of Christ intended to exhibit the glory of the gospel, iv. 316.
Was a manifestation of Christ's personal glory, iv. 499.
Christ's, shews the glory of the resurrection body, vii. 104.
Was a glimpse of the glory of his kingdom, viii. 388.
Treasures on earth and in heaven, what they are, vi. 462.
Treaties of war and peace are the prerogatives of kings, and so of God, iii. 407.
Trees of life and of the knowledge of good and evil, sacraments, x. 8.
Of life and knowledge were two sacraments, xi. 41.
Trials, spiritual, of believers, a warning to unbelievers, iii. 308; a lesson to those believers who have not experienced them, 309; to lead themselves to thankfulness to Christ, who bore so much more, and to pity others in like condition, and to warn others, 311; and to avoid sin, 312.
On occasion of special, God seems to seal up something to a man's soul of special grace to him, vii. 158.
And probations, in themselves, endanger the spiritual life, ix. 416.
Trinity, concurrence of the three persons in all the works of, i. 461.
Mystery of, unfolded in the gospel, iv. 231; election by the Father, redemption by the Son, sanctification by the Spirit, *ib.*
Scarcely traceable in creation or in the law, iv. 263.
Arguments for the doctrine of, from the writings of Moses, iv. 352.
Doctrine of, to be received by faith, yet not contradictory to reason, iv. 361.
All the three persons of, concur in every divine act, vi. 417.
Doctrine of; its great importance, ix. 145.
Triumph of Christ over Satan, v. 305.
Trouble, not itself the ground of peace, but the means to lead us to seek peace in Christ, iv. 13.
Trumpet, seventh, and seventh vial, contemporaneous, iii. 21.

Trumpets, the first four, are the wars of the Goths and Vandals, iii. 53; the fifth, the Saracens; and the sixth, the Turks, *ib.*

Trust is an essential part of faith, and an eminent act of it, viii. 120.

Is the essential form of justifying faith, viii. 308.

Truth, God takes not away from any man or any nation, unless they willingly part with it, iv. 248.

Three several degrees of the revelation of; in the light of nature, the law, and the gospel, vi. 357.

Truths, of great importance what a man holds most eminent in his religion, iv. 298.

Of the gospel, all suited to the regenerate part of man, iv. 305.

Of the gospel, are all precious, iv. 307; in respect of their antiquity, *ib.*; their being far-fetched, *ib.*; their being dearly bought, 308; their being charily and warily laid up, *ib.*; their being incorruptible, *ib.*

Of the gospel have all been tried and suffered for in conflicts with heathens and heretics, iv. 313.

Turks, the sixth trumpet, iii. 27.

Types of the old law were in force until Christ's ascension, iv. 58.

Of Christ, what is attributed to them as the shadows, must needs be in a more divine and super-eminent manner ascribed to him as the substance, v. 148.

Of a thing to come is a prophetical resemblance, wherein something more imperfect going before is intended by God to signify something more noble and perfect to follow after, vii. 71; not all resemblances are types, 72; general rule for explaining, 92.

Have the nature of prophecies to be fulfilled, vii. 309.

Are never complete representations of all that belongs to the thing typified, ix. 49; rule for interpreting, 50, 78.

Tyre, people of, were the most civil and ingenuous of all the heathens, ix. 175.

Unbelief, sin of, i. 225; a prison, ii. 343.

The sin which troubles Christ most in his disciples, iv. 106.

The great sin under the gospel, viii. 329.

In the hearts of all men by nature, x. 226; proved from experience, *ib.*; when strong convictions come into the mind that there is a God and a day of judgment, they are felt to be new and strange, *ib.*; when any man is converted to God, he learns these common principles anew, *ib.*; when any man is left to the doubtings of his own heart, he calls these principles in question, 227; the stronger any man grows in faith, the more he is conscious of his tendency to unbelief, *ib.*; men's lives and actions, in times of trial and temptation, shew it, 228; their hearts failing them in times of distress, 229; reasons of, 230; man will naturally believe nothing but what he sees, *ib.*; transcendency of spiritual things above our conceptions, *ib.*; contrariety of spiritual truths to men's hearts and ways, *ib.*; was the chief of man's first sin, 231; men naturally believe not that there is a God, *ib.*; or, at least, believes not his attributes, 232; believe neither the promises nor the threatenings of his word, 235; believe not that there is a world to come, 236.

Unblameableness, i. 80.

Unchangeableness of God's will, founded on the unchangeableness of his nature, ix. 302.

Understanding, opposition of, to conversion, i. 362; consents to every act of sin, ii. 94; corruption of, 109.
As made spiritual, is the palate of the soul, vii. 143.
So corrupted and darkened that it would, if left to itself, deny the existence of God, x. 91.
The supreme and most spiritual faculty of man's mind, is corrupted, and needs renewing, x. 132; this a paradox to the heathen philosopher, and to many of the schoolmen, *ib.*; proved from Scripture, 133; by reasons, 134; is the chief subject, both of sin and grace, 135; Christ's prophetical office hath mainly reference to, 137; its defect and pravity the original and root of all sin in the other powers of the soul, 138; both negatively and positively, *ib.*; is itself the chief transacter of many sins, 139; difference between its natural defects and its spiritual defilement, 140.
Ungodliness, an element in man's natural corruption, x. 89; in the speculative judgment or understanding, leading us to deny God's existence, 91; in the practical judgment, leading us to disown him, 92; alienation of the will and affections from him, 93; objections answered, 94.
Union, with himself, God's ultimate design towards his elect, i. 181.
With Christ, not always clearly discerned by the believer, iii. 446.
With Christ, one of the greatest mysteries of the gospel, iv. 340; set out and paralleled by the union of Christ with his Father, *ib.*; whether it is with the human nature of Christ first, and by it with the Godhead, or with the Godhead immediately, 341.
Personal, of the man Jesus with the Son of God, demonstrates the distinction of persons in the Godhead, iv. 361; stands apart from the union of believers in the Father and the Son, 363.
Of Christ with his Father has its parallel, though with infinite disproportion, in that of his people with him, iv. 370.
Of the divine and human nature in Christ stands in the middle between two other unions, that of the three persons in the Godhead, and that of us with God, iv. 439; proves the distinction between the persons in the Godhead, 442.
Of the saints with the Son of God, different from that of the man Jesus, iv. 512; the one is derived from the other as its original, and is but by a beholding of the other, *ib.*
Of the elect with Christ, the foundation of all promises, blessings, life, justification, grace, v. 30.
With Christ the fundamental thing of justification, and sanctification, and all, v. 350.
With God the design of election, ix. 105, 111; the foundation of communication, *ib.*
The grand subject of Christ's prayers, ix. 107; improperly limited to the union of believers to one another, *ib.*; immediately intended of our union with God and Christ, *ib.*; this interpretation vindicated, 109; the highest the creature was capable of, 113; is the sublimest, highest, purest, that can be conceived for creatures, 115; is indispensable, *ib.*; reasons by which Christ pleads for it, 126; the greatest truth concerning our salvation, 136.
Unity of God, iv. 349.
Unregenerate Man's Guiltiness before God, in respect of Sin and Punishment, x. 1.
Unregenerate men, their misery, ii. 53.

Unregenerate men, who live under the gospel, set up conscience for religion, vi. 251; notwithstanding the light of conscience, are in darkness, 256.
The, practical light that works on, falls short of the knowledge of God as God, vi. 269; how their virtues fall short of holiness, 278.
May be enlightened and awakened by the Spirit, vi. 433.
How they may taste of the powers of the world to come, vi. 468.
Are unable to discern spiritual things spiritually, x. 146; not only said in Scripture to sit in darkness, but to be darkness itself, 148; have veils, scales, and films before their eyes, 149; want the very faculty of seeing, *ib.*; reasons, 151; the vast distance and difference between the object and the faculty, *ib.*; the power of understanding spiritual things is part of that image of God which was lost in Adam, 152; this inability consistent with responsibility, 154,
Men, make more conscience of duties of the second table than of the first, x. 404; want the chief virtues and graces of the gospel, 405; their virtues grow up in them spontaneously, *ib.*; grow not up to an increase, *ib.*; their abstinence from sin and vicious practices is only such as they can practise with ease, *ib.*; are guided in their ways by considerations of fleshly wisdom, *ib.*; that which is in them they have by education, industry, &c., 406; their religious exercises do not quicken or build up their hearts in grace, *ib.*; their self-deception in regard to their state, 407; their morality lies most in negatives, 408; their actions have no true goodness in them, *ib.*; especially as regards the manner of doing them, 409.
Unthankfulness, a cause of desertion, iii. 299.
'*Utmost*,' salvation to the, what it implies, iv. 90.

Vanity, what? iii. 512; lightness, folly, inconstancy, wickedness, *ib.*
Variableness and shadow of turning, explanation of the terms, ix. 302; have reference to the two motions of the sun, daily and yearly, *ib.*; commentators differ as to which corresponds to which, 303.
Variety of God's dealings, v. 531.
Vials, five upon the pope, the sixth upon the Turks, and the seventh upon both, iii. 28.
Begin with the first separation from Rome, iii. 98; expressed in allusion to the plagues of Egypt, 99.
First five on the pope, sixth on the Turk, seventh upon both, iii. 209.
Fourth and fifth, what they are supposed to be, v. 209.
Vines require more care than any other plants, iii. 438.
Vintage, Rev. xiii. 17, what? iii. 89.
Virgins, parable of the wise and foolish, an argument for abiding principles of grace, vi. 200.
Both wise and foolish, kept themselves undefiled from some corruptions and adulterous practices which others are given to, x. 71.
Virtues, all that are in the creatures are more properly in God, viii. 104.
Vivification, growth in, iii. 457.
Voices out of the throne, what? iii. 5.
'*Volume* of the book,' Heb. x. 7, its meaning, vii. 70.

Waldus, Peter, his conversion, iii. 87; he and his followers began preaching, *ib.*; excommunicated, and went into Picardy, then into the low countries, Germany and Bohemia, *ib.*
Walking in sin, ii. 21; according to the prince of the power of the air, 50.

Walking with God, a main part of, consists in prayers and their answers, iii. 362.
Washing the disciples' feet, when his thoughts were of his approaching glory, designed to shew what would be Christ's care of his people when he should come to that glory, iv. 98; not only an example of love and humility, but also signifies the washing away of sin, *ib.*
Of the disciples' feet, its mystery, ix. 414.
Watchfulness, need of, x. 83.
Wavering, what it is, viii. 439.
Weakness, the more conscious we are of our own, the more we are strong, vii. 517.
Westminster Assembly did not assert the *jus divinum* of presbytery, xi. 208.
Wickedness, in the genius and disposition of it, equalled by grace in the saints, iv. 382.
Wickliff, Huss, and Jerome, represented by the second angel, Rev. xiii. 8, iii. 88.
Will of God, the good pleasure of, i. 104, 145; mystery of, 138; counsel of, 217.
Of men, God's rule over, i. 213.
Human, of Christ, freedom of, i. 353.
God's power in renewing it, i. 380; the chief seat of corruption, ii. 94.
God's approving and decreeing, distinguished, iii. 378.
Of man, the proper seat of sin, ix. 9.
And affections, corruptions of, x. 278.
Willingness in sinning, the standard and measure of sin, iv. 169.
Of God to pardon sinners, shewn by his transactions with Christ from everlasting, iv. 211.
Wine in the Lord's Supper represents the pouring forth of his soul, v. 287.
Wisdom, distinguished from prudence, i. 132; patience called so, ii. 461.
In Job and the Proverbs, means that wisdom which will save men, iv. 285.
Of Christ, the image of the divine omniscience, iv. 464,
Of God, more fully communicated to man through the revelation of Christ than otherwise it could have been to any creature, iv. 483.
In Proverbs the same with 'the Word' in John, iv. 419.
Near akin, or all one with *Word*, iv. 551.
God's, the mediator between his justice and mercy, v. 16.
Worldly, not a help, but the greatest hindrance, to grace, ix. 179.
Expressly consists in choosing the best end, and the fittest means of attaining it, x. 199.
Directions for the attaining of, x. 214; apprehend and acknowledge our folly, *ib.*; go to God to give us wisdom to turn our hearts, 215; go to God in Christ, and for Christ, who is made to us wisdom, *ib.*; turn to the wisdom of the just, *ib.*
Wise, the godly man alone is so, i. 137.
Withering of the unfruitful branches, what? iii. 455.
Witnesses, the two, iii. 142; why called olive-trees, 144; their destroying their enemies with fire in the fourth vial, *ib.*
Their withholding rain, what? iii. 145; their destroying with fire, what? 146; their being olive-trees, 149.
Their killing, iii. 153; opinions as to the time of it, 155; in the manner there is an allusion to Christ's death and resurrection, 159.
To lie dead for three years and a half, iii. 162; their killing to be a civil killing, *as they are witnesses*, 164; yet may be attended with

bloodshed and martyrdom, 165 ; nations seeing their dead bodies, what? 171 ; not suffering them to be buried, probably to be taken *in malam partem*, 172, 176.

Witnesses, killing of, probably not a general massacre, iii. 175 ; some one kingdom or state may be more eminently the scene of it, 176 ; perhaps Britain, 177 ; their resurrection and its circumstances like that of Christ, 180 ; denotes their full restoration to their former state, 181 ; their ascension to heaven denotes their elevation to a more honourable condition than they ever had before, 182 ; the first step towards the New Jerusalem, 193.

The three earthly agree in one, the three heavenly are one, iv. 218.

Witches, their relation to the devil by covenant, x. 51.

Woman, who washed Christ's feet with her tears, &c., was neither Mary Magdalene nor Mary of Bethany, x. 473 ; her conduct, an example of repentance, 474.

Word, Christ the, both as second person and as God-man, iv. 549.

Near akin, or identical with, the other title of *Wisdom*, 551.

Engrafted, changes the stock into its own nature, vi. 197 ; is the law of God written in the heart, *ib.*

Mightiness of its operation, vii. 304 ; prepares for the great assize of the last day, 305 ; then will be the discoverer of all sins, known and unknown, *ib.* ; will be men's judge, 306.

Of God, an armoury of weapons that God hath in readiness to avenge all disobedience, x. 124.

Of God, perfect in whatever it meddles with, xi. 21.

Work of the Holy Ghost in our Salvation, vi. 3.

Works, dead, the works of unregenerate men, v. 404.

And grace, the only two ways that can possibly be supposed of attaining salvation, vi. 232.

Judgment shall be according to, as evidences of a man's state, vii. 182.

World to Come, xii. 81, 92.

World, the course of it, what? ii. 25 ; deliverance from, 30 ; its character the same amid all changes, 31.

Worlds, made by Christ, v. 545.

World, a large shop of vanity, vi. 462.

Inward affection to, a note of enmity to God, x. 119 ; its spiritual adultery, *ib.* ; to be *used*, God to be *enjoyed*, *ib.*

To come, an intermediate state between the world as it now is, and what shall be after the resurrection, xii. 86 ; that world prepared for, and subject to, Christ, 87 ; shall not be subject to angels, but to Christ and his babes and sucklings, 89 ; is not after the day of judgment, 93 ;

Foundation of, laid by Christ in bringing in the gospel, xii. 94 ; all the dross and defilement that antichrist and popery hath brought into the world shall be destroyed, 95 ; the generality of men in the world shall be subject to Christ, *ib.* ; both Jews and Gentiles shall be called home, 96.

Wormwood, represents Augustulus, the last of the western emperors, iii. 55.

Worth, personal, of Christ, fitted him for his office, iii. 211.

Wounds of conscience, in God's people, God alone can cure, iii. 407.

Wrath, children of, ii. 117 ; all are by nature, 138.

Difference between a child *under*, and a child *of*, iii. 314.

Of God, how Christ could endure, v. 280 ; he bore as a surety, what was inflicted by the Judge, 282.

Wrath of God, set forth under the image of fire, and fiery indignation, x. 501. ; instances of men who have felt it in this life, 507 ; fulness of, befalleth men in hell, 510.
Writings and conferences of godly men to be used as helps for attaining a knowledge of the Scriptures, iv. 301.

'*Young men*,' who so called in 1 John ii., vii. 500 ; they are most liable to be assaulted with lusts, 501 ; in what sense they are said to have overcome Satan, 504.

Zaccheus, a Gentile, admitted on his conversion to the privileges of the Abrahamic covenant, ix. 430.
Zechariah, his vision, xii. 106.
Zerubbabel's Encouragement to Finish the Temple, xii. 101.
Zion's Glory, a Glimpse of, xii. 61.

INDEX OF TEXTS.

INDEX OF TEXTS.

Gen.	i.	VII. 120	Gen.	iii. 8, 9,	X. 108
	i. 1.	I. 500		iii. 10,	X. 88
	i. 2,	IV. 355		iii. 10, 15,	X. 36
	i. 2,	VI. 387		iii. 12,	I. 535
	i. 2,	II. 123		iii. 14,	VII. 264
	i. 11, 24,	X. 342		iii. 15,	II. 38
	i. 14,	IX. 301		iii. 15,	V. 309
	i. 21, 24,	VI. 204		iii. 15,	X. 116
	i. 43, 44,	IV. 352		iii. 17,	VI. 340
	i. 26,	IV. 354		iii. 17,	X. 8
	i. 26,	IV. 415		iii. 17,	X. 23
	i. 26,	VII. 75		iii. 19,	IV. 32
	i. 26,	VIII. 144		iii. 20,	X. 37
	i. 26,	X. 48		iii. 24,	I. 187
	i. 26–28,	I. 57, 70		iv. 1,	IX. 497
	i. 27,	X. 460		iv. 3, 4,	X. 36
	i. 28,	II. 131		iv. 3, 4, 7,	X. 407
	i. 28,	VII. 96		iv. 5,	X. 53
	i. 28,	X. 19		iv. 7,	VI. 308
	i. 31,	VII. 262		iv. 10,	IV. 76
	i. 31,	VII. 49		iv. 13,	VI. 305
	ii. 7,	II. 101		iv. 13,	X. 37
	ii. 7,	VI. 49		iv. 13–16,	X. 246
	ii. 17,	IV. 32		iv. 14,	I. 387
	ii. 17.	VII. 408		iv. 20–22,	X. 460
	ii. 17,	X. 8		v. 1,	IX. 450
	ii. 19–23,	X. 108		v. 3,	VI. 152
	ii. 21,	II. 422		v. 3,	IX. 477
	ii. 23,	II. 418		v. 3,	X. 14
	iii. 2,	VIII. 493		v. 3,	X. 52
	iii. 2, 3,	X. 38		v. 22,	IX. 495
	iii. 5,	IV. 351		vi.	VI. 42
	iii. 5,	VI. 100		vi. 2,	III. 427
	iii. 6,	X. 29		vi. 2–13.	X. 472
	iii. 7–11,	VII. 383		vi. 3,	I. 387
	iii. 7–15,	VI. 362		vi. 3,	II. 80
	iii. 8, 9,	X. 35		vi. 3,	VI. 57

Gen. vi. 3, . VII. 322
vi. 5, . II. 74
vi. 5, viii. 21, II. 135
vi. 5, . X. 370
vi. 5, 12, . IX. 29
vi. 6, 7, . IV. 197
vi. 8, . IX. 30
vi. 8, . IX. 70, 81
vi. 12, . X. 45
vii. 1, . VIII. 165
vii. 1, . IX. 71
viii. 20, 21, . VI. 35
viii. 20, 21, . IX. 174
viii. 22, . IX. 54
viii. 21, . II. 80
ix. 1–3, . IX. 67
ix. 6, . XI. 60
ix. 6, 27, . IX. 30
ix. 8, 11, . IX. 52
ix. 25, . IX. 38
ix. 26, . I. 33
ix. 27, . VII. 322
ix. 27, . IX. 77
x. 25, . IX. 31
xi. 7, . IV. 352
xi. 7, . IV. 354
xii. 1–3, . VI. 104
xii. 1–4, . VIII. 239
xii. 2, . I. 49
xii. 2, 3, . I. 44
xii. 3, . VIII. 303
xiii. 10, . VII. 298
xiv. 13, . IX. 31
xiv. 19, . I. 44
xv., . VI. 104
xv. 1, . I. 46
xv. 1, . VII. 347
xv. 6, . VII. 183
xv. 6, . VIII. 297
xv. 15, . VII. 348
xvii. 1, . I. 45
xvii. 1, . I. 81
xvii. 7, . IX. 478
xvii. 18, . III. 371
xvii. 18, 19, . III. 392
xvii. 18, 20, . III. 396
xvii. 19–21, . IX. 35
xvii. 22, . IX. 34
xviii. 1, 2, 22, IV. 357
xviii. 17, . VII. 204
xix. 13, . I. 187
xix. 19, . IX. 170
xix. 24, . IV. 358
xx. 3, . II. 17
Gen. xx. 5, 6, . VI. 287, 305
xx. 6, . X. 399, 426
xx. 7, . VII. 188
xx. 7, . VII. 283
xx. 7, 9, 18, X. 374, 426
xxi. 10, . IX. 487
xxi. 17–20. . VI. 57
xxi. 22, . IX. 411
xxii. . VIII. 238
xxii. 8, . VI. 103
xxii. 8–14, . VII. 210
xxii. 12, . II. 216
xxii. 12, . VII. 182
xxii. 15, 16, . IV. 551
xxii. 16, . IX. 342
xxii. 16, 17, VII. 184
xxii. 16, 17, . IX. 36
xxii. 17, . I. 44
xxiv. 13, 14, . III. 386
xxiv. 31, . I. 48
xxiv. 67, . III. 392
xxv. 22, . X. 266
xxv. 23, . X. 24
xxv. 30–32, . X. 204
xxvi. 28, . II. 383
xxvi. 29, . I. 16
xxvi. 29, . I. 48
xxvii. 27, . I. 43
xxvii. 28, 29, 39, 40, I. 52
xxvii. 33, . I. 49
xxvii. 39, 40, . II. 155
xxvii. 42, . VI. 473
xxviii. 1–5, . II. 422
xxviii. 3, . I. 45
xxviii. 12, . I. 189
xxviii. 14, . I. 172
xxviii. 15, . IX. 411
xxviii. 20, . IV. 200
xxix. . IX. 325
xxx. 1, . X. 320
xxx. 3, . X. 294
xxx. 38, 39, 41, X. 338
xxxi. 1, . I. 313
xxxi. 19, 30, . IX. 35
xxxi. 29, . VI. 244, 301
xxxi. 30, . VII. 376
xxxi. 39, 41, . VII. 221
xxxi. 44, . II. 383
xxxii. 1, 2, . I. 189
xxxii. 9, . IX. 495
xxxii. 10, . IX. 504
xxxii. 28, . VIII. 54
xxxii. 30, . VII. 447
xxxiii. 10, 11, . I. 45

Gen. xxxiv. 14, . II. 369
xxxiv. 30, . III. 499
xxxvii. 10, . II. 239
xxxvii. 26, . III. 498
xxxviii. 17, . I. 254
xxxix. 9, . X. 272
xxxix. 21, . IV. 201
xl. 13–22, . IX. 184
xli. 38, . II. 57
xliii. 9, . IV. 71
xliii. 23, . I. 15
xlv. 1–9, . IV. 122
xlv. 4, . IV. 105
xlv. 26, . X. 229
xlv. 26, 27, . VIII. 126
xlvi. 27, . IX. 169
xlvi. 30, . VII. 352
xlviii. 15, . IV. 357
xlviii. 22, . IX. 365
xlix. 4, . IV. 153
xlix. 6, . I. 316
xlix. 9, . III. 10
xlix. 10, . I. 198
Exod. ii. 6, . II. 135
iii. 2, . IV. 357
iii. 2–5, . I. 43
iii. 2, 6, . I. 47
iii. 6, . I. 33
iii. 7, 8, . IV. 357
iii. 7–11, . VIII. 26
iv. 31, . I. 42
iv. 31, . VI. 327
v. . IX. 151
vi. 1–7, . VIII. 27
vi. 15, . I. 7
vii. 1, . VIII. 35
vii. 1, . XI. 330
viii. 25–27, . XI. 423
ix. 20, . III. 467
x. 7, . III. 338
xi. 3, . I. 213
xi. 5, . I. 469
xi. 7, . III. 386
xi. 8, . I. 528
xi. 8, . II. 177
xii. 29, . I. 469
xii. 31–35, . III. 385
xii. 35, . I. 213
xii. 35, 36, . X. 399
xii. 38, . III. 467
xiv. 17, 18, . VI. 500
xiv. 28, . II. 35
xv. . III. 94
xv. 2, . IX. 486
Exod. xv. 4, . II. 35
xv. 26, . IV. 200
xvii. 12, . III. 388
xviii. 13–26, . III. 473
xviii. 18, . III. 528
xix. 8, . VIII. 505
xx. 5, 6, . II. 191
xx. 11, . IV. 410
xxi. 4, . IX. 427
xxi. 4, . IX. 487
xxi. 6, . V. 145
xxiii. 20, . IV. 193
xxiii. 20, . V. 41
xxiii. 20, . V. 540
xxiii. 20, 21, . IV. 408
xxiv. 7, 8, . X. 352
xxiv. 16, . IV. 244
xxv. 17, . VIII. 141
xxv. 40, . XI. 19
xxvi. 6, . XI. 297
xxviii. 11, 12, 29, . VII. 192
xxxii. 4–7, . III. 325
xxxii. 9, . IX. 176
xxxii. 10, . IV. 81
xxxii. 11, 14, . IV. 125
xxxii. 25, . IV. 255
xxxiii. 2, . IV. 357
xxxiii. 3–5, . IX. 177
xxxiii. 11, . VII. 199
xxxiii. 11, 23, . VII. 447
xxxiii. 12, . II. 174
xxxiii. 12, . IX. 46
xxxiii. 12–17, . IX. 259
xxxiii. 16, 17, . VIII. 254
xxxiii. 17, . VIII. 385
xxxiii. 18, 19, . IV. 386
xxxiii. 18–20, . IV. 325
xxxiii. 19, . II. 151
xxxiii. 19, . VI. 515
xxxiii. 19, . VIII. 15
xxxiii. 20, . I. 320
xxxiii. 23, . IV. 261
xxxiv. . IX. 259
xxxiv. 6, . III. 236
xxxiv. 6, 7, . VIII. 11
xxxiv. 6, . I. 105
xxxiv. 6, . II. 221
xxxiv. 6, . IV. 246
xxxiv. 7, . II. 191
xxxiv. 9, . IX. 177
xxxiv. 24, . I. 213
xxxv. 33, . VII. 434
Lev. i. 9, 13, . VI. 36
iv. 2, . V. 423

Lev. iv. 2, 5, . iv. 129
iv. 4, . xi. 300
v. . i. 262
v. 17, . iv. 164
vi. 1–8, . iv. 166
vi. 2, 3, . iv. 129
vi. 15, . vi. 36
ix. 23, . xi. 347
x. 1, 2, . iii. 105
x. 1, 2, . iii. 146
x. 1, 2, . x. 494, 502
x. 3, . vi. 501
xi. 44, 45, . x. 57
xiii. 45, . ii. 135
xiv. 6, 8, . x. 352
xvi. 3, . v. 4, 18
xvi. 11, 15, 16, iv. 57
xvi. 21, . v. 421
xvi. 29, . x. 346
xviii. . . xi. 26
xviii. 26–28, x. 318
xix. 2, . i. 87
xix. 18, . x. 390
xxiii. 10, . iv. 34
xxiii. 10, . vi. 9
xxiii. 15, 16, i. 511
xxiii. 36, . xi. 407
xxv. 21, . i. 45
xxvi. 24, . iii. 38
xxvi. 34, 35, vii. 571
xxvi. 36, . x. 527
xxvi. 40, . vii. 565
xxvi. 41, . iii. 388
Num. ii. . iii. 4
iii. 9, 10, . xi. 332
iii. 31–35, . xi. 200
v. 2, 3, . x. 363
v. 14, . vi. 162
v. 27, 28, . vii. 317
vi. 23, . i. 17, 18, 20
vi. 23–26, . viii. 45
vii. 8, 9, . iv. 253
x. 4, 10, . viii. 73
xi. 1, 10, . vii. 569
xi. 4, . iii. 467
xi. 10, . vi. 137
xi. 14, 22, . xi. 120
xi. 28, . iii. 396
xi. 29, . ii. 447
xii. 7, 8, . vii. 221
xiii. 3, . xi. 120
xiii. 28, . x. 205
xiv. . viii. 425
xiv. 11–18, . iii. 326
Num. xiv. 17, . i. 337
xiv. 17, . i. 426
xiv. 17, . viii. 14
xiv. 19, 20, . vi. 355
xiv. 21, . iv. 331
xiv. 22, . vii. 269
xiv. 22, . x. 486
xiv. 34, . viii. 447
xiv. 34, . ix. 419
xv. 26–30, . iv. 166
xv. 30, . iv. 168
xv. 30, 31, . vii. 334
xvi. . iii. 105
xvi. 1, 2, . ix. 202
xvi. 2, . iii. 187
xvi. 3, . ii. 174
xvi. 30, 33, . x. 561
xvi. 35, . iii. 146
xviii. 6, 7, . xi. 374
xix. 6, 18, . x. 352
xxii. 16, 17, 37, x. 221
xxii. 18, . vi. 244, 301
xxii. 22, . i. 187
xxiii. 10, . ix. 201
xxiii. 10, . x. 184
xxiii. 24, . iii. 10
xxiv. 2, . i. 393
xxiv. 2, 3, . vi. 56
xxiv. 2, 4, 16, ix. 201
xxiv. 10, . i. 45
xxiv. 25, . ix. 31
xxv. 11, . vii. 569
xxvi. 12, . i. 7
xxvi. 54, . ix. 169
xxvii. 1–8, . ix. 484
xxviii. 3, . iii. 10
xxxi. 16, . ix. 201
xxxi. 23, . vi. 29
xxxv. . viii. 242
xxxvi. 3, . i. 207
Deut. iii. 23, 26, . iii. 393
iii. 28, . iii. 397
iv. 5, 6, . x. 199
iv. 6, 9, . iv. 252
iv. 6, . vi. 290
iv. 37; x. 14, ix. 33
v. 22–28, . ix. 8
v. 24–29, . vi. 235
v. 27, . viii. 329
v. 28, 29, . i. 351
v. 29, . vi. 354
vi. 2, 18, . vi. 355
vi. 4, . iv. 349
vi. 7, . vi. 396

Deut. vi. 7, . vii. 571
vii. 3, 4, . x. 438
vii. 7, . ix. 238
vii. 7, 9, . viii. 56, 98
vii. 12, 13, . i. 47
vii. 14, . i. 49
viii. 10, 11, . ix. 509
viii. 14, 17, . viii. 527
viii. 14, 17, . ix. 512
ix. 4, 5, 6, . ii. 290
ix. 5, 6, . ix. 237
ix. 5, 6, 27, ix. 177
ix. 6, . i. 145
ix. 14, . ix. 167
x. 9, . v. 541
x. 12, . iv. 190
x. 12–17, . vii. 246
x. 13, . vi. 291
x. 13, . ix. 503
x. 14, . i. 145
x. 14, 15, . ii. 156
x. 14, 15, . vii. 245
x. 15, . ix. 104
x. 16, . viii. 543
xii. 3, 8, . iv. 168
xii. 5, 6, 14, xi. 300
xii. 9–11, . xi. 446
xiii. 6, . vi. 137
xiii. 6, . vii. 178
xiii. 6, . x. 111
xiv. 15, 25, . x. 96
xvi. 18, . xi. 69
xvii. 15, . ii. 55
xvii. 9, . xi. 201
xvii. 18, 20, . vi. 492
xix. 15, . vi. 5
xx. 19, . iii. 454
xx. 19, . vii. 566
xxi. 6, 7, . vii. 569
xxi. 11, 12, . vi. 173
xxiii. 2, . ix. 457
xxiii. 6, 17, . ii. 369
xxviii. . i. 53
xxviii. 12, . ii. 183
xxviii. 12, . ii. 193
xxviii. 47, 48, . ix. 510
xxix. 2–4, . i. 351
xxix. 2–4, . ix. 9
xxix. 3, 4, . vii. 135
xxix. 17, . vii. 6
xxix. 18, . x. 43
xxix. 18–20, . vi. 115
xxix. 18–20, . ix. 203
xxix. 19, . ii. 100
Deut. xxix. 19, . iv. 176
xxix. 19, . vi. 453
xxix. 19, . vii. 278
xxix. 19, . viii. 16
xxix. 19, . x. 320
xxix. 29, . ix. 462
xxix. xxx. . vi. 354
xxx. 6, . vii. 247
xxx. 6, . viii. 543
xxx. 11, . viii. 505
xxx. 12, . vii. 293
xxx. 20, . viii. 273
xxxii. . iii. 94
xxxii. 2, . vii. 299
xxxii. 4, . iv. 68
Josh. vi. . viii. 554
vi. 18, . x. 25
vii. 1, . x. 25
vii. 21, . x. 66
x. 22–24, . i. 528
xvi. xvii. xix. 1, xi. 429
xviii. . xi. 426
xxiii. 1, . vii. 218
xxiv. 15, . xi. 423
xxiv. 16–18, . vi. 507
xxiv. 16–19, . vi. 270
xxiv. 19, . x. 94
xxiv. 19–21, . x. 259
xxiv. 19–22, . vi. 354
Jud. vi. 12, . iii. 250
vi. 13, . x. 387
vii. 12, . iii. 56
ix. 3, . xi. 120
xi. 7, . viii. 319
xiii. 23, . iii. 390
xiii. 25, . vii. 509
xiv. 3–20, . iii. 419
xv. 14, . vii. 509
xv. 18, . ii. 369
xv. 20, . iii. 419
Ruth i. 16, . viii. 327
i. 20, 21, . iv. 568
iv. 2, . xi. 120
1 Sam. i. 6–18, . xi. 347
i. 17–28, . iii. 373
i. 20, 27, . iii. 384
ii. 1, . iii. 389
ii. 1, . ix. 509
ii. 6, . viii. 488
ii. 8, . i. 532
ii. 9, . viii. 535
ii. 9, . viii. 551
ii. 9. . ix. 414
ii. 21, . iii. 385

1 Sam. ii. 25, . iv. 202
ii. 25, . x. 310
ii. 25, . x. 515
ii. 30, . iii. 379
iii. 9, 10, vii. 228
iii. 18, . vi. 292
iii. 18, . vii. 574
iii. 19, . iii. 362
iv. 20, . iv. 207
iv. 22, . iv. 252
iv. 22, . iv. 323
vi. 5, . vi. 505
vi. 20, . x. 505
vii. 17, 19, . ix. 506
ix. 1, . x. 359
x. 6, 7, . ix. 193
x. 10, . vi. 56
x. 11, 12, . x. 83
x. 19, . ix. 490
x. 26, . x. 399
x. 27, . x. 401
xi. 6, . x. 399
xii. 3, . vii. 286
xii. 6, . vii. 81
xii. 6, . viii. 35
xii. 20–24, . vi. 520
xii. 22, . iii. 410
xii. 22–24, . iv. 258
xiii. 5–7, . x. 482
xiii. 11, 12, . x. 261
xiii. 13–15, . vi. 453
xiv. 6, . ii. 369
xiv. 34, . x. 257
xv. 23, . vii. 332
xv. 23, 26, . vi. 510
xv. 29, . vii. 12
xv. 29, . x. 30
xv. 30, . vi. 473
xv. 35, . iii. 367
xvi. 1, . iii. 370
xvi. 5, . ix. 469
xvi. 7–12, . ix. 181
xvi. 14, . iii. 258
xvi. 14, . vi. 56
xvi. 14, . vi. 510
xvi. 15, . i. 395
xvi. 15, . iii. 284
xvii. 26, 27, . iii. 7
xvii. 26, 36, . ii. 369
xviii. 9–12, . vii. 276
xviii. 10, . i. 394
xviii. 12, . vi. 510
xix. 2, . vii. 201
xx. 14, 15, 42, ix. 475
1 Sam. xx. 30, . vi. 130
xx. 31, . ii. 118
xx. 33, . vi. 126
xx. 41, . vii. 199
xxi. 2, 8, . iii. 295
xxi. 11, . ix. 247
xxii. 7, . iii. 428
xxiii. 17, . vii. 200
xxiv. 6, . x. 220
xxiv. 16, . x. 399
xxiv. 17–19, . vii. 288
xxv. 2, . vi. 494
xxv. 5, . i. 15
xxv. 22–34, . ix. 245
xxv. 25, . viii. 5
xxv. 27, . i. 48
xxv. 34, . iii. 499
xxv. 37, . vi. 471
xxv. 37, . vii. 408
xxvii. 1, . iii. 378
xxvii. 8, 10, . iii. 295
xxix. 4, . vii. 266
xxix. 6–8, . vii. 276
xxx. 6, . ii. 441
xxx. 6, . vi. 473
xxxi. 4, . ii. 369
2 Sam. i. 20, . ii. 369
i. 26, . iv. 201
i. 26, . vii. 201
iii. 20, . ii. 383
vii. . ix. 267
vii. 2–11, . vii. 217
vii. 12, . ix. 48
vii. 13–15, . ix. 193
vii. 18, 19 . vii. 469
vii. 18, 19, . ix. 258
vii. 18–22, . ix. 263
vii. 21, . vii. 489
vii. 21, . viii. 123
x. 9, . x. 399
xi. 25, . iii. 295
xii. 3, 4, . x. 28
xii. 5, . ii. 118
xii. 7, 8, . x. 38
xii. 7–9, . vii. 214
xii. 7–9, . x. 109
xii. 8, . vii. 195
xii. 8, 13, . ii. 291
xii. 9, . iv. 166
xii. 9, . vii. 332
xii. 13, . i. 236
xii. 16, 22, . viii. 446
xii. 19–21, . iii. 397
xii. 24, iv. 73

2 Sam. xii. 24, 25, . ix. 426
xii. 25, . ix. 487
xii. 25, . x. 438
xiii. . ii. 150
xiii. 2, . x. 300
xiii. 12, 13, . x. 402
xiii. 39, . iv. 87
xiv. 1, . iv. 87
xiv. 14, . iv. 159
xiv. 32, . vi. 135
xv. 9, . i. 15
xv. 25, 26, . ii. 450
xv. 25, 26, . viii. 416
xv. 26, . iv. 381
xv. 26, . vi. 146
xv. 26, . viii. 316
xvi. 11, . iii. 514
xvi. 12, . ii. 451
xvi. 12, . x. 109
xvi. 17, . iii. 417
xvi. 17, . vi. 144
xvi. 17, . vii. 213
xvii. 10, . iii. 10
xix. 9, 42, . i. 153
xix. 20, . vi. 146
xix. 20, . vii. 554
xix. 32, . vi. 466
xix. 35, . iii. 415
xix. 38, . vii. 207
xx. 2, . ix. 247
xxiii. . ix. 264
xxiii. 5, . iv. 61
xxiii. 5, . ix. 48
xxiii. 5, . ix. 240
xxiii. 5, . ix. 269
xxiii. 5, . ix. 409
xxiv. 1, . iii. 258
xxiv. 2, 10, . vii. 320
xxiv. 10, . iii. 283
xxiv. 24, . ii. 291
1 Kings i. 29, . ix. 246
ii. 5, . iii. 50
ii. 15, . ix. 247
ii. 19, . i. 468
iii. 5, . iv. 73
iii. 12, 13, . iii. 385
iv. 5, . ix. 13
iv. 20, 33, . x. 143
iv. 21, . iii. 10
iv. 21, . iii. 212
iv. 31, . x. 456
v. 1, 12, . ix. 487
vi. 10–19, . ix. 244
vi. 23, . iv. 253
1 Kings vi. 23, 29, . i. 162
vi. 26, . vii. 434
viii., . ix. 119
viii. 23, 56, . vii. 471
viii. 39, . vi. 317
viii. 56, 59, . iii. 362
viii. 59, . iii. 361
ix. 4, . vii. 145
x. 1, 6, 7, . x. 166
x. 13, . ii. 189
xi. 2–11, . x. 435
xi. 3, . x. 432
xi. 4–9, . vii. 320
xi. 9, . iii. 413
xi. 9, . ix. 512
xi. 9, 10, . iii. 293
xi. 32–40, . ix. 193
xii. 26–30, . x. 210
xii. 29, 30, . xi. 425
xii. 32, . xi. 393
xiii. 18, . vii. 55
xiv. 10–12, . xi. 430
xiv. 16, . x. 38
xvii., . viii. 312
xvii. 22, . vi. 264
xviii., . xi. 425
xx. 6, . x. 318
xx. 31, . vii. 554
xx. 31, . viii. 568
xxi. 4, . x. 300
xxi. 9, 10, . x. 221
xxi. 29. . x. 417
xxii. 19, . i. 189
xxii. 19, . iv. 395
xxii. 32, 33, . vii. 505
xxii. 34, . i. 212
2 Kings ii. 8, . ix. 244
iv., . i. 412
v., . viii. 561
v. 11, 12, . viii. 510
v. 15, . i. 48
v. 26, . vii. 568
vi. 16, . iii. 15
vi. 17, . i. 189
vi. 26, 27, . viii. 50
vi. 27, . vi. 454
vi. 33, . viii. 315
vii. 3, . v. 517
vii. 3, 4, . iii. 24
vii. 3, 4, . viii. 568
viii. 11, . x. 402
x. 16, . x. 391
x. 30, . vi 353
x. 30, . x. 417

2 Kings xii. 2, . x. 402
xvii. 21, . xi. 428
xvii. 24–41, . x. 403
xvii. 26–28, . vi. 509
xvii. 32–34, . x. 155
xvii. 33, 41, . xii. 105
xvii. 41, . iii. 150
xix. 27, . vi. 110
xix. 35, . i. 187
xx. 19, . iv. 392
xxi. 2–17, . x. 475
xxi. 16, . viii. 563
xxiii. 8, . xi. 120
1 Chron. iv. 10, . i. 45, 48
iv. 10, . iii. 384
ix. 20, . xi. 200
xiii. 3, . xi. 424
xiii. 12–14 . xii. 119
xv. 27, . vii. 370
xvi. 29, . xii. 117
xvi. 41, . viii. 93
xvii. 19, . ii. 189
xvii. 19, . ix. 258
xvii. 26, 27, . i. 45
xix. 10, . ix. 151
xxi. 1, . ii. 62
xxi. 1, . iii. 258
xxi. 1, . vii. 266
xxi. 6, . iii. 283
xxi. 13, . ii. 144
xxi. 15, . i. 187
xxi. 18–29, . ix. 248
xxii. 9, 10, . ix. 426
xxii. 10, . vii. 489
xxvi. 20, . xi. 332
xxviii. 12–14, . xi. 19
xxix. 11, 12, . iv. 189
xxix. 11, 12, . vi. 502
xxix. 11, 14, . ix. 268
xxix. 12, . ii. 182
xxix. 13, 14, . ix. 503
xxix. 14, . vi. 139
xxix. 18, . vii. 517
xxxi. 25, 26, . iii. 4
2 Chron. i. 11, . iv. 200
iii. 1, . ix. 248
v. 12, 13, . viii. 74
vi. 36, . x. 5
vii. 1, . iv. 245
vii. 1, . vi. 36
vii. 3, . iii. 346
ix. 3-5, . xi. 20
ix. 18–20, . xi. 332
xi. 13, 16, . xi. 426
2 Chron. xii. 7, . vi. 296
xiii. 7, . iii. 512
xv. . xi. 431
xvi. 9, . iii. 213
xvi. 10, . iii. 484
xvii. 7, . vii. 283
xvii. 7–10, . xii. 119
xvii. 10, . iv. 254
xvii. 31, . vii. 505
xviii. 1–3, . iii. 420
xviii. 18, . xi. 201
xviii. 21, . ii. 62
xviii. 21, . iii. 266
xviii. 21, . vii. 81
xix. 2, 3, . ix. 391
xix. 8, . xi. 203
xx. 7, . vii. 431
xx. 7, . ix. 475
xxi. 3, . iv. 470
xxiv. 17, 18, . x. 210
xxv. 6, . ii. 189
xxvi. 21, . x. 363
xxviii. 23, . x. 211
xxviii. 23, . x. 386
xxix. 35, . xii. 119
xxx. 10, 11, . xi. 447
xxx. 25, . xi. 445
xxx. 27, . xi. 347
xxxii. 31, . iii. 491
xxxiii. 2–11, . x. 475
xxxiii. 3–13, . viii. 563
xxxiii. 10, . vii. 335
xxxiv. 27, . vi. 394
xxxvi. 21, . viii. 52
Ezra i. 2, . vi. 244
i. 2, . xii. 121
iii. . iii. 149
iii. 10, . vii. 90
iv. 1, 2, . iii. 132
iv. 15, . ii. 371
iv. 24, . xii. 44
v. 1, 2, . xii. 104
vi. 10, xii. 44
vi. 14, . xii. 107
vii. 1, 5, . vii. 569
vii. 24, 25, . viii. 52
ix. 2, . ix. 445
ix. 4, . iii. 425
ix. 4, . vii. 557
ix. 4, . x. 481
ix. 6, 7, . x. 471
ix. 13, . ii. 440
ix. 13, . iii. 333
ix. 13, . vii. 574

Ezra ix. 13, 14, . III. 416
x. 2, . VIII. 247
x. 3, . IX. 448
x. 3, 19, . X. 437
x. 4, . XI. 120
x. 11, 12, . III. 426
xiv. 14, . VII. 559
Neh. i. 5, . VIII. 97
v. 9, 15, 18, VII. 286
v. 12, . VIII. 52
viii. 10, . III. 335
ix. 2, . IX. 441
ix. 5, . I. 103
ix. 13, 20, . VI. 357
ix. 17, . VIII. 24
ix. 17, . VIII. 222
ix. 17–20, . VIII. 130
ix. 17–38, . IX. 485
ix. 19, 27, . II. 187
ix. 20, . I. 389
ix. 20, . VI. 8
ix. 20, . VIII. 45
ix. 25, 26, . IX. 513
ix. 31, . VIII. 55
ix. 31, . VIII. 85
ix. 32, . VIII. 46
xii. 35, . VIII. 74
xiii. 2, . I. 51
Esther i. 2, . I. 173
i. 4, . I. 312
i. 13, . X. 201
ii. 12, . III. 475
iii. 5, . X. 107
iii. 8, . IV. 566
v. 6, . VI. 79
v. 10, . X. 66
v. 10, . X. 401
v. 11, . III. 521
v. 11–13, . X. 299
v. 11–13, . X. 319
vi. 11, . IV. 488
vi. 11, . VII. 370
viii. 6, . IV. 122
viii. 8, 9, . I. 231
viii. 17, . X. 403
ix. 12–14, . X. 22
Job i. 5, . X. 274
i. 6, . VII. 266
i. 7, . III. 32
i. 8, . VII. 263
i. 8, . VII. 232
i. 16, . II. 437
ii. iii. vi., . X. 544
ii. 1, . V. 209
Job ii. 10, . II. 454
ii. 10, . X. 22
iii. 25, . III. 288
iv. 9, . IV. 160
iv. 17, 18, . VII. 16
iv. 18, . I. 185
iv. 18, . V. 80
iv. 18, . V. 90
iv. 18, 19, . VII. 28
iv. 20, . X. 527
vi. 3, . III. 524
vi. 4, . III. 279
vi. 4, 11, . X. 531
vii. 13, 14, . III. 518
vii. 18, . II. 429
viii. 8, . IV. 200
viii. 9, . VII. 19
ix. . X. 476
ix. 2, 20, 21, II. 454
ix. 4, . VIII. 109
ix. 8, . IV. 354
ix. 10, 11, . IV. 379
ix. 12, . II. 440
ix. 16, 17, . III. 384
ix. 20, . X. 470
ix. 33, . V. 174
x. 4, . VIII. 113
xi. 8, . VII. 20
xi. 12, . IV. 567
xi. 12, . VI. 253
xi. 12, . IX. 383
xi. 12, . X. 105
xi. 12, . X. 175
xi. 12, . X. 197
xii. 14, . III. 331
xii. 23, . II. 440
xiii. 15, . VI. 135
xiii. 15, . VIII. 316
xiii. 24, . III. 240
xiii. 24, . III. 288
xiii. 24, . VII. 72
xiii. 26, 27, . III. 297
xiii. 26, 27, . X. 475
xiv. 2, . VII. 19
xiv. 7, 8, . X. 371
xiv. 7–9, . VI. 340
xiv. 11, . VIII. 44
xiv. 14, . VII. 378
xv. 7, . X. 337
xv. 14, 16, . X. 11
xv. 14–16, . X. 80
xv. 15, . I. 185
xv. 15, . VII. 15
xv. 15, . VIII. 64

Job xv. 15, . x. 33
xv. 15, 17, . ix. 6
xv. 16, . ii. 120
xvii. 11, . iii. 515
xvii. 14, . vii. 17
xix. 24, . viii. 42
xix. 25, . vii. 113
xix. 26, 27, . vii. 112
xix. 27, 28, . iii. 321
xix. 28, . vi. 215
xx. 12, . vi. 472
xx. 15, . iii. 482
xx. 17, . vii. 431
xx. 23, 29, . ii. 119
xxi. 12–14, . x. 296
xxi. 13, 14, . x. 93
xxi. 14, . iii. 514
xxi. 15, . iii. 360
xxi. 17, . x. 317
xxi. 17, . x. 561
xxi. 25, . iv. 199
xxii. 5, . x. 470
xxii. 12, . vii. 13
xxii. 17, . x. 108
xxii. 21, . vi. 142
xxii. 21–26, . vii. 201
xxii. 23, 29, . vii. 570
xxii. 25, . vi. 463
xxii. 27, . iii. 390
xxii. 27, 28, . iii. 383
xxiii. 13, 14, . i. 214
xxiii. 14, . iv. 488
xxiv. 13, . iv. 168
xxvii. 5, 6, . iii. 321
xxvii. 8, . vii. 385
xxvii. 10, . vi. 185
xxvii. 10, . x. 93
xxvii. 10, . x. 291
xxviii. . iv. 284
xxviii. . vi. 375
xxviii. 28, . i. 137
xxix. xxx. xxxi. iii. 321
xxix. 12, 13, . i. 18
xxx. 8, . i. 495
xxx. 13, . ix. 8
xxxi. . iii. 288
xxxi. . vii. 269
xxxi. 1, 2, . iii. 527
xxxi. 7, . x. 312
xxxi. 11, . x. 406
xxxi. 25, . iii. 483
xxxi. 33, . x. 360
xxxii. 8, . ii. 58
xxxii. 8, . x. 103
Job xxxii. 8, 9, . iv. 201
xxxii. 9, . x. 175
xxxii. 18, . iv. 415
xxxiii. . vi. 366
xxxiii. . iv. 199
xxxiii. 14, . viii. 47
xxxiii. 15–26, . vi. 123
xxxiii. 16, . vii. 65
xxxiii. 19, 20, . iii. 499
xxxiii. 22, 26, . iii. 329
xxxiii. 23, . vi. 555
xxxiii. 24, . iv. 215
xxxiii. 29, . viii. 572
xxxiv. 29, . ii. 23
xxxiv. 29, . iii. 408
xxxiv. 29–32, . vii. 576
xxxiv. 31, . ii. 440
xxxiv. 31, 32, . iii. 289
xxxiv. 31, 32, . iii. 317
xxxv. 7, . vi. 497
xxxvi. 9, 10, . iii. 269
xxxvi. 16, . iii. 297
xxxvi. 21, . x. 208
xxxvi. 24, 25, . vii. 66
xxxvii. 17, . iv. 200
xxxvii. 24, . x. 530
xxxviii. 4–6, . vii. 90
xxxviii. 6, 7, . iv. 261
xxxviii. 7, . i. 176
xxxviii. 7, . iv. 245
xxxviii. 7, . iv. 393
xxxviii. 7, . vi. 413
xxxviii. 7, . vii. 436
xxxviii. 28, 29, . iv. 469
xxxviii. 31, . x. 480
xxxviii. 41, . iv. 258
xl. 2, 10, 12, x. 554
xl. 4, . iii. 524
xl. 17–19, . vii. 508
xlii. 5, . i. 293
xlii. 5, . viii. 346
xlii. 5, . x. 162
xlii. 6, . vii. 9
Ps. ii. 2, . viii. 380
ii. 6, . iii. 166
ii. 6, . iv. 61
ii. 6, . iv. 80
ii. 6–8, . iv. 74
ii. 7, . iv. 49
ii. 7, . iv. 622
ii. 7, . iv. 492
ii. 8, . iv. 73
ii. 11, . viii. 530
iii. . ix. 79

Ps.	iv. 3,	.	VII. 240	Ps.	xix. 12,	.	VI. 18
	iv. 6,	.	X. 286		xix. 12, 13,	.	IV. 166
	iv. 6, 7,	.	VIII. 399		xx. 1,	.	IV. 392
	iv. 6, 7,	.	X. 507		xx. 3,	.	VI. 36
	v. 9,	.	X. 167		xxi. 2–4,	.	III. 384
	vii. 11,	.	IV. 191		xxi. 19,	.	X. 506
	vii. 11,	.	VII. 553		xxii.	.	III. 396
	viii.	.	I. 508		xxii.	.	IV. 19
	viii. 2,	.	V. 48		xxii.	.	I. 22
	viii. 4,	.	IV. 546		xxii. 1,	.	IV. 49
	viii. 5,	.	IV. 195		xxii. 1–9,	.	V. 143
	viii. 8,	.	VI. 472		xxii. 2, 3, 6,	.	IV. 402
	x. 3,	.	X. 205		xxii. 2, 6,	.	VIII. 436
	x. 4,	.	X. 231		xxii. 3, 5,	.	IV. 380
	x. 11,	.	X. 110		xxii. 5,	.	IV. 8
	x. 15,	.	VII. 545		xxii. 6,	.	II. 17
	x. 17,	.	VIII. 436		xxii. 22,	.	I. 167
	xi. 17,	.	VIII. 87		xxii. 22, 23,	.	VI. 503
	xii. 6,	.	IV. 242		xxiii. 5,	.	IV. 200
	xii. 6,	.	IV. 309		xxiv. 1,	.	IV. 189
	xiii. 1,	.	III. 239		xxiv. 3, 4,	.	X. 76
	xiv. 1–3,	.	X. 222		xxv. 4, 5,	.	X. 193
	xiv. 1–5,	.	X. 103		xxv. 6, 7,	.	VIII. 94
	xiv. 4, 5,	.	VII. 275		xxv. 7,	.	VIII. 60
	xvi. 1,	.	I. 274		xxv. 10,	.	VII. 211
	xvi. 1,	.	IV. 269		xxv. 10,	.	VII. 564
	xvi. 2,	.	I. 104		xxv. 12,	.	IV. 247
	xvi. 2,	.	IV. 190		xxv. 14,	.	IV. 238
	xvi. 2, 11,	.	I. 31		xxv. 14,	.	X. 119
	xvi. 4,	.	II. 384		xxvii. 3,	.	III. 378
	xvi. 5, 6,	.	VI. 471		xxvii. 4,	.	IX. 113
	xvi. 5, 6,	.	VII. 347		xxvii. 8,	.	III. 375
	xvi. 7,	.	VI. 33		xxvii. 8,	.	VII. 484
	xvi. 8, 9, 10,		IV. 8		xxvii. 13,	.	VI. 110
	xvi. 9,	.	IV. 37		xxviii. 5,	.	VII. 260
	xvi. 10, 11,	.	IX. 214		xxix. 1, 2,	.	VI. 497
	xvi. 11,	.	IV. 120		xxix. 1, 2,	.	IV. 375
	xvi. 11,	.	IV. 133		xxix. 9,	.	IV. 239
	xvi. 23,	.	IV. 551		xxix. 10,	.	IV. 393
	xvii. 14,	.	VI. 463		xxix. 11,	.	I. 17
	xvii. 14, 15,	.	VII. 119		xxix. 11,	.	IX. 57
	xvii. 15,	.	I. 321		xxx. 5,	.	II. 16
	xvii. 15,	.	II. 416		xxx. 5,	.	II. 307
	xviii. 3,	.	IV. 379		xxx. 7,	.	X. 425
	xviii. 4, 5,	.	IV. 556		xxxi. 22,	.	III. 315
	xviii. 6–21,	.	III. 363		xxxi. 24,	.	VIII. 54
	xviii. 21,	.	VII. 331		xxxii.	.	III. 295
	xviii. 23,	.	III. 490		xxxii. 1,	.	VII. 217
	xviii. 24,	.	III. 388		xxxii. 3–5,	.	VII. 220
	xviii. 46,	.	IV. 388		xxxii. 6,	.	III. 363
	xix. 1,	.	IV. 261		xxxii. 9,	.	X. 103
	xix. 7,	.	I. 131		xxxii. 9,	.	X. 142
	xix. 7,	.	VI. 375		xxxii. 11,	.	IV. 400
	xix. 12,	.	IV. 165		xxxiii. 6,	.	IV. 355

Ps. xxxiii. 15, . VII. 426
xxxiii. 15, . XII. 17
xxxiv. 1, 2, . IV. 392
xxxiv. 7, . I. 189
xxxiv. 7, . I. 488
xxxiv. 7, . III. 15
xxxiv. 8, . VIII. 119
xxxiv. 9, . VII. 135
xxxiv. 11, . IV. 288
xxxiv. 18, . VIII. 50
xxxv. 12, 13, . III. 370
xxxv. 19, . X. 294
xxxvi. 1, . VI. 248
xxxvi. 1, . X. 93
xxxvi. 5, . II. 192
xxxvi. 5–7, . II. 188
xxxvi. 5, 10, . VIII. 60
xxxvi. 6, . IV. 272
xxxvi. 7, . II. 306
xxxvi. 9, . II. 310
xxxvi. 9, . IV. 365
xxxvi. 9, 10, . VIII. 399
xxxvi. 10, . IX. 97
xxxvii. 3, . VII. 210
xxxvii. 3, 7, . VIII. 344
xxxvii. 7, . VIII. 313
xxxvii. 12, . IV. 171
xxxvii. 13, . II. 429
xxxvii. 13, . IV. 204
xxxvii. 16, . VI. 470
xxxvii. 23, 24, . VII. 205
xxxvii. 34, . III. 382
xxxvii. 34–36, . VII. 136
xxxvii. 37, . I. 19
xxxviii. 1–4, . III. 254
xxxviii. 16, 18, . II. 120
xxxviii. 18, . III. 332
xxxix. 6, . VII. 18
xxxix. 7, 9, . II. 450
xxxix. 8, 9, . II. 454
xxxix. 10–13, . III. 335
xxxix. 13, . IV. 193
xl. 5, . II. 191
xl. 5, . III. 525
xl. 5, . V. 33
xl. 5, . V. 485
xl. 5–7 . IX. 224
xl. 6, . IV. 40
xl. 6–8 . VIII. 156
xl. 6–11, . VIII. 95
xl. 7, . VII. 70
xl. 8, . IV. 23
xl. 8, . IV. 114
xl. 8, . VI. 292

Ps. xl. 16, . IV. 392
xli. 1–3, . VIII. 446
xli. 3, 4, . VI. 134
xli. 9, . VII. 209
xli. 11, . VII. 136
xliii. 4, . IV. 392
xliii. 4, 5, . IV. 393
xliv. 8, . VI. 473
xliv. 17, . VII. 331
xliv. 17, 18, . VII. 575
xliv. 17–23, . IX. 305
xlv. 4, . IV. 387
xlv. 2, 7, . I. 31
xlv. 3, 4, . IV. 131
xlv. 4, . VII. 288
xlv. 4, 6, &c., I. 27
xlv. 4–6, . III. 33
xlv. 4–7, . IV. 120
xlv. 6, 7, . IV. 360
xlv. 7, . I. 98
xlv. 7, . II. 420
xlv. 9, . IV. 50
xlv. 9, . IV. 54
xlv. 10, . VIII. 156
xlv. 10, 11, . IV. 134
xlv. 11, . I. 37
xlv. 11, . VIII. 386
xlv. 11, . IX. 324
xlv. 11, 12, . I. 480
xlv. 13, . I. 316
xlv. 13, 15, . VII. 382
xlv. 14, . VI. 421
xlvi. 4, . VII. 563
xlvi. 10, . VI. 506
xlvii. 2, . II. 156
xlvii. 6, 7, 8, IV. 400
xlviii. 3, 4, 6, 7, IV. 254
xlix. . X. 562
xlix. 7, . IV. 161
xlix. 11, . III. 521
xlix. 11–13, . X. 211
xlix. 18, . I. 47
l. 7, . III. 406
l. 14, 15, 23, I. 280
l. 14, 15, 22, IX. 499
l. 17, . IV. 169
l. 21, . X. 282
l. 23, . IV. 384
li. . IX. 387
li. . VI. 136
li. 1, . II. 194
li. 1, 2, . X. 353
li. 3, . III. 317
li. 4, 5, . X. 31

Ps. li. 5, . II. 122
li. 5, . X. 10
LI. 6, . X. 324
li. 6, . VII. 220
li. 10, 11, . VI. 17
li. 11, 12, . VI. 48
li. 12, . I. 236
li. 12, . III. 415
li. 12, . VI. 87
LI. 13, . VI. 509
li. 13, . II. 77
li. 13, . VII. 217
lii. 3, 4, . X. 294
lii. 6, III. 171
lv. 12, . II. 445
lv. 12, 14, . III. 413
lv. 13, 14, . VII. 203
lvi. 4, 11, . IV. 392
lvii. 3, . IV. 389
lviii. 3, . VI. 77
lviii. 10, . VII. 136
lviii. 10, 11, . X. 226
lix. 10, 17, . IX. 261
lix. 16, 17, . IX. 213
lxi. 2, . VIII. 474
lxi. 7, . IV. 389
lxi. 7, . IX. 242
lxii. 5, 6, . VIII. 30
lxii. 7–9, . X. 32
lxii. 8, 11, 12, VIII. 51
lxii. 8, 11, 12, VIII. 127
lxii. 11, 12, VIII. 545
lxiii. 1–3, . VII. 198
lxiii. 1–8, . VI. 128
lxiii. 2, 3, . II. 17
lxv. 11, . IV. 196
lxvi. 2, . III. 391
lxvi. 9–16, . IX. 414
lxvi. 13–19, . III. 390
lxvi. 18, . III. 381
lxvi. 18, . VII. 327
lxvi. 18, 19, . III. 363
lxviii. 1, 18, . IV. 47
lxviii. 3, . IV. 392
lxviii. 18, . IV. 62
lxviii. 18, . X. 141
lxviii. 19, . IV. 203
lxix. 6, 7, . IX. 352
lxix. 16, . VIII. 119
lxix. 32, . II. 17
lxxi. 3, 14, . VIII. 41
lxxi. 16, . VI. 182
lxxi. 18, 19, . IX. 249
lxxii. 17, . I. 34

Ps. lxxii. 18, . IV. 391
lxxii. 18, 19, . IV. 387
lxxiii. 2, 3, . X. 387
lxxiii. 2, 13–22, III. 250
lxxiii. 2–22, . IX. 411
lxxiii. 13, 14, . III. 310
lxxiii. 16, . VIII. 495
lxxiii. 17, 18, . VII. 136
lxxiii. 23, 27, 28, VII. 567
lxxiii. 25, . VI. 463
lxxiii. 25, . VII. 462
lxxiii. 25, . VIII. 306
lxxiii. 26, . VII. 427
lxxv. 3, . I. 196
lxxv. 8, . III. 309
lxxv. 8, . IV. 160
lxxvi. 1–4, . IV. 252
lxxvi. 2, . V. 402
lxxvi. 4, . X. 421
lxxvi. 10, . X. 399
lxxvii. 1–3, . IV. 254
lxxvii. 2–10, . III. 318
lxxvii. 4, . III. 336
lxxvii. 12, . IV. 391
lxxviii. 4, . VIII. 26
lxxviii. 19, . VIII. 126
lxxviii. 19, . X. 245
lxxviii. 19, 22, . VIII. 329
lxxviii. 34–37, . VI. 132
lxxviii. 34–37, . X. 122
lxxviii. 35, 36, . I. 408
lxxviii. 36–38, . X. 417
lxxviii. 41, . X. 92
lxxviii. 67, . II. 164
lxxviii 67, 68, . IX. 39
lxxviii. 67–70, . IX. 192
lxxviii. 68, . II. 156
lxxix. 2, . II. 81
lxxx. 1, . V. 432
lxxx. 11, 12, . III. 437
lxxx. 19, 26, . I. 17
lxxxi. 1, . IV. 253
lxxxi. 5, . II. 177
lxxxi. 5, . IX. 105
lxxxi. 10, . IV. 567
lxxxi. 10–12, . X. 311
lxxxiii. 18, . IV. 435
lxxxiii. 18, . VII. 15
lxxxiii. 19, . IV. 204
lxxxiv. 7, . II. 24
lxxxiv. 10, . VI. 488
lxxxiv. 11, . IX. 322
lxxxiv. 13, 14, . II. 40
lxxxiv. 28, . IX. 379

Ps. lxxxv. 8, . III. 359
lxxxv. 8, . III. 405
lxxxv. 8, . III. 413
lxxxv. 8, 9, . IV. 258
lxxxv. 9, 10, . III. 376
lxxxvi., cxlv., . VIII. 25
lxxxvi. 1, 2, 3, IV. 402
lxxxvi. 5, . VIII. 50
lxxxvi. 5, . VIII. 117
lxxxvi. 5, 15, 16, VIII. 20
lxxxvi. 12, . IV. 400
lxxxvi. 12, 13, . IV. 384
lxxxvi. 15, 16, . VIII. 53
lxxxvi. 17, . III. 385
lxxxviii. 1, 5, . VIII. 341
lxxxviii. 1–13, . III. 324
lxxxviii. 4, 5, 10, I. 445
lxxxviii. 5, . IV. 52
lxxxviii. 6, . III. 238
lxxxviii. 7–17, . X. 508
lxxxviii. 8, . IV. 389
lxxxviii. 10, 11, . III. 300
lxxxviii. 14, . III. 318
lxxxviii. 15, . III. 289
lxxxix. . VIII. 48
lxxxix. 1–3, . I. 459
lxxxix. 4, . V. 29
lxxxix. 5, 7, . IV. 388
lxxxix. 9, 10, . IV. 396
lxxxix. 13, . I. 340
lxxxix. 13, 14, . IV. 397
lxxxix. 15, . II. 433
lxxxix. 15, . III. 239
lxxxix. 19, . IV. 29
lxxxix. 19, 20, 27, II. 200
lxxxix. 22, . II. 66
lxxxix. 24, . VIII. 36
lxxxix. 27, . III. 222
lxxxix. 27, . IV. 470
lxxxix. 27, 29, . III. 9
lxxxix. 28–30, . III. 453
lxxxix. 28–35, . IX. 174
lxxxix. 30–34, . IX. 73
lxxxix. 30–37, . VIII. 61
lxxxix. 34–36, . VIII. 237
lxxxix. 35, . IX. 267
xc. . X. 550
xc. 2, . IV. 413
xc. 16, . IV. 329
xc. 17, . VII. 282
xci. 10, 11, . I. 190
xci. 11, . I. 488
xci. 15, . VII. 566
xcii. . III. 513
Ps. xcii. 1, . IV. 392
xcii. 1, 4, . IV. 391
xcii. 14, . III. 458
xcii. 14, . IX. 249
xciii. 1, . IV. 398
xciv. 9, . VIII. 113
xciv. 12–14, . VII. 561
xciv. 20, . X. 309
xcv. 11, . I. 321
xcvi. 1, 10–13, III. 14
xcvi. 6, . IV. 389
xcvi. 7, 8, . IV. 375
xcvi. 10, . IV. 399
xcvii. 9, . VII. 14
xcix. 1, . IV. 564
xcix. 2–9, . VII. 15
xcix. 5, . I. 531
xcix. 8, . III. 453
c. 4, . IX. 499
c. 5, . VIII. 40
cii. 13, . III. 386
cii. 24, . IV. 407
cii. 24, 25, . VII. 7
cii. 24, 25, . VII. 249
ciii. 1, . I. 29
ciii. 1, . VII. 540
ciii. 1, . IX. 507
ciii. 1, . X. 131
ciii. 1–4, . X. 566
ciii. 2, 3, . IV. 384
ciii. 9, . IV. 97
ciii. 20, . IV. 384
ciii. 20, 22, . IV. 401
civ. 1, . IV. 386
civ. 4, . II. 43
civ. 23, . IV. 196
civ. 24, . II. 182
civ. 24, . IV. 188
civ. 27, 29, . IV. 190
civ. 29, . III. 313
civ. 30, . IV. 353
civ. 33, 34, . IV. 391
civ. 34, . VII. 202
cv. 12–15, . VII. 283
cv. 14, 15, . XII. 34
cvi. 2, . IV. 400
cvii. . III. 513
cix. 1, . IV. 380
cix. 8, 9, . III. 365
cix. 18, . X. 509
cix. 21, . VIII. 119
cx. . IV. 52
cx. 1, . I. 36
cx. 1, . I. 466

Ps. cx. 1, . IV. 59
cx. 1, . IV. 359
cx. 1, . IV. 519
cx. 1, . IV. 522
cx. 1, 2, . IV. 74
cx. 1, 7, . I. 115
cx. 3, . VI. 34
cx. 7, . V. 197
cxi. 1, . IV. 398
cxi. 2–4, . VII. 212
cxiii. 1, 2, 3, IV. 402
cxiii. 5, 6, . IX. 117
cxiii. 6, . VII. 241
cxiii. 6, . VIII. 14
cxv. 1, . VI. 502
cxv. 12–14, . I. 45
cxv. 15, 16, . I. 56
cxv. 15, 16, . IX. 169
cxvi. 1, 2, . III. 400
cxvi. 2, . III. 363
cxvi. 7, . X. 290
cxvi. 8–16, . IX. 505
cxvi. 12, . IV. 399
cxvi. 12, . IX. 503
cxvi. 16, . IX. 487
cxvi. 16, . X. 331
cxix. 9, . X. 73
cxix. 12, . VIII. 581
cxix. 14, . VI. 481
cxix. 18, . I. 301
cxix. 25, . II. 207
cxix. 25, 28, . III. 294
cxix. 30, 111, VII. 141
cxix. 31, . VII. 230
cxix. 37, . II. 206
cxix. 68, . VI. 202
cxix. 70, . VI. 296
cxix. 76, . VIII. 59
cxix. 96, . X. 364
cxix. 97, . III. 527
cxix. 98–100, VII. 144
cxix. 104, 106, VII. 327
cxix. 127, 128, VI. 131
cxix. 137, 138, VI. 291
cxix. 144, . X. 157
cxix. 162, . VI. 285
cxxiii. 2, . VII. 231
cxxv. . III. 454
cxxv. 5, . I. 17
cxxv. 5, . II. 74
cxxv. 5, . IV. 176
cxxvi. 1–6, . III. 385
cxxvii. 3, . IX. 426
cxxvii. 5, . VII. 163

Ps. cxxix. 8, . I. 17
cxxx. . VIII. 344
cxxx. 1, 2, . IV. 21
cxxx. 1–7, . III. 326
cxxx. 4–7, . VIII. 290
cxxx. 7, . VIII. 3
cxxx. 7, . II. 193
cxxx. 7, . VIII. 270
cxxxi. 1–3, . X. 312
cxxxii. 11, 16, . IV. 258
cxxxiii. 3, . I. 53
cxxxv. 3, . IV. 392
cxxxv. 4, . I. 92
cxxxvi. . II. 190
cxxxvi. 1, 3, . IV. 386
cxxxvi. 5, . IV. 356
cxxxvii. 7, . IV. 195
cxxxviii. . VIII. 449
cxxxviii. 2, . VIII. 95
cxxxviii. 2, . IX. 127
cxxxviii. 3, . VIII. 53
cxxxviii. 8, . II. 167
cxxxviii. 8, . VII. 193
cxxxix. 1–17, . III. 527
cxxxix. 7, . VI. 65
cxxxix. 14, . VII. 212
cxxxix. 14, . IX. 507
cxxxix. 15, . IV. 195
cxxxix. 15, . VII. 435
cxxxix. 15, . XII. 26
cxxxix. 15, 16, I. 91
cxxxix. 16, . IV. 196
cxxxix. 16, . VII. 196
cxxxix. 17, . III. 512
cxxxix. 23, . II. 24
cxl. 3, . X. 281
cxli. 2, . III. 13
cxli. 5, . VII. 207
cxliii. 8–10, . III. 381
cxliii. 10, . VI. 33
cxliii. 11, . II. 207
cxliv. 15, . IV. 252
cxlv. . IV. 376
cxlv. 1, 2, 3, 5, IV. 386
cxlv. 7, . VIII. 20
cxlv. 10, . I. 28
cxlv. 10, . IV. 389
cxlv. 10, 11, . VI. 498
cxlv. 10–13, . IV. 399
cxlvi. 4, . I. 456
cxlvii. 4, . VIII. 385
cxlvii. 5, . VIII. 99
cxlvii. 19, . IV. 331
cxlvii. 19, 20, IX. 187

Ps. cxlviii. 16, . IV. 380
cxlix. 2, . IV. 355
Prov. i. 20, 22, 29, . X. 199
i. 22, 26, . X. 214
i. 23, . VIII. 558
i. 23, 24, . IV. 186
i. 29–33, . VII. 8
i. 32, . X. 210
i. 32, . X. 517
ii. 1, 6, . VIII. 581
ii. 4, . VI. 481
ii. 10, . I. 131
ii. 10, . VII. 480
ii. 13–15, . X. 212
ii. 18, . II. 24
iii. 3, . VI. 285
iii. 5, . VIII. 511
iii. 5, . X. 215
iii. 5, 6, . VII. 210
iii. 6, . VII. 205
iii. 14, . IV. 307
iii. 14, . VI. 484
iii. 14, 15, . IV. 243
iii. 15, 16, . IV. 242
iii. 19, . IV. 354
iii. 35, . X. 319
iv. 16, . III. 518
iv. 17, . IV. 159
iv. 23. . VI. 212
iv. 23, . X. 412
v. 15, 18, . I. 230
v. 22. . III 244
v. 22, . X. 210
v. 22, 23, . X. 197
v. 23, . X. 212
vi. 14, . III. 511
vi. 14. . III. 526
vi. 14, . VI. 477
vi. 21, 22, . VI. 293
vi. 22, . III. 477
vi. 22, . III. 511
vi. 22, . III. 526
vi. 22, . VI. 476
vi. 22, . VI. 480
vi. 22, . VII. 571
vi. 26, . X. 436
vi. 34, . X. 358
vii. 8, . X. 315
vii. 21, 23, . X. 200
vii. 23, . II. 23
viii. . VI. 515
VIII. 4–6, . X. 195
viii. 11, . IV. 287
viii. 13, . V. 485
Prov. viii. 21, . VII. 18
viii. 21, . VIII. 29
viii. 22, . IV. 410
viii. 22, . IV. 410
viii. 22, . IV. 529
viii. 22–31, . IV. 554
viii. 23, . I. 72
viii. 23–32, . IX. 118
viii. 24–30, . VII. 8
viii. 25–31, . I. 110
viii. 29–31, . VII. 9
viii. 30, . IV. 369
viii. 30, . IV. 544
viii. 30, . V. 32
viii. 30, 31, . IV. 558
viii. 31, . IV. 218
viii. 31, . IV. 370
viii 31, . IX. 96
viii. 31, 32, . IV. 551
viii. 36, . II. 14
viii. 36, . IV. 178
viii. 36, . X. 114
viii. 36, . X. 200
ix. 10, . IV. 240
ix. 10, . IV. 296
ix. 10, . IV. 303
ix. 10, . VI. 257
ix. 10, . VII. 259
ix. 10. . X. 215
ix. 12, . I. 133
ix. 12, . X. 197
ix. 17, . III. 363
ix. 17, . X. 300
ix. 17, . X. 321
ix. 18, . VII. 351
x. 1, . IV. 135
x. 5, . X. 201
x. 15, . IV. 249
x. 20, . III. 512
x. 20, . VII. 551
x. 22, . III. 391
x. 22, . IV. 200
x. 23, . IV. 159
x. 23, . X. 294
xi. 10, . X. 474
xi. 30, . VI. 518
xi. 30, . VI. 521
xii. 2, 5, . VI. 477
xii. 11, . III. 512
xii. 15, . X. 212
xiii. 7, . III. 462
xiii. 8, . X. 318
xiii. 12, . III. 376
xiii. 12, . III. 391

Prov. xiii. 12, . x. 315
xiii. 16, . x. 199
xiv. 8, . x. 202
xiv. 10, . viii. 351
xiv. 13, . iii. 349
xiv. 13, . x. 322
xiv. 15, . x. 211
xiv. 28, . iv. 252
xiv. 28, . vi. 515
xv. 1, . vii. 555
xv. 2, . x. 199
xv. 2, . x. 213
xv. 17, . ii. 306
xv. 22, . x. 73
xvi. 2, . x. 393
xvi. 3, . iii. 528
xvi. 4, . vi. 459
xvi. 4, . ix. 101
xvi. 4, . x. 521
xvi. 4, . x. 533
xvi. 17, . vii. 295
xvi. 25, . iv. 331
xvi. 30, . iii. 515
xvi. 31, . vii. 476
xvi. 32, . vii. 507
xvi. 33, . i. 208
xvii. 10, . x. 212
xvii. 16, . iv. 247
xvii. 16, . x. 208
xvii. 16, . x. 314
xvii. 17, . vii. 196
xvii. 17, . vii. 343
xvii. 17, . vii. 564
xvii. 24, . iii. 516
xvii. 24, . x. 200
xviii. 1, . vi. 482
xviii. 2, . x. 213
xviii. 5, . iv. 272
xviii. 10, . x. 208
xviii. 10, 11, . vi. 472
xviii. 11, . vi. 444
xviii. 22, . vii. 191
xviii. 23, . ii. 195
xix. 2, . iii. 237
xix. 2, . x. 174
xix. 11, . ii. 185
xix. 11, . vi. 504
xix. 15, . x. 230
xix. 17, . vii. 572
xx. 5, . iv. 272
xx. 5, . x. 148
xx. 8, . iv. 53
xx. 12, . i. 302
xx. 27, . vi. 254
Prov. xx. 27, . vii. 61
xx. 27, . x. 37
xx. 27, . x. 100
xx. 27, . x. 175
xx. 27, . x. 474
xx. 29, . vii. 479
xxi. 5, . x. 318
xxi. 16, . vii. 351
xxi. 17, . x. 319
xxi. 22, . x. 204
xxi. 27, . x. 99
xxi. 27, . x. 419
xxi. 29, . iii. 514
xxii. 1, . iv. 200
xxii. 3, . vii. 559
xxii. 3, . x. 200
xxii. 6, . iv. 183
xxii. 14, . x. 437
xxii. 15, . x. 168
xxii. 26, . iv. 28
xxiii. 2, . x. 83
xxiii. 5, . iii. 524
xxiii. 5, . x. 316
xxiii. 7, . vi. 476
xxiii. 17, . vi. 479
xxiii. 22, . iv. 313
xxiii. 23, . iv. 246
xxiii. 23, . x. 34
xxiii. 26, . vi. 475
xxiii. 31, 32, . x. 323
xxiv. 5, . x. 136
xxiv. 9, . iii. 512
xxv. 11, . iii. 516
xxv. 16, 17, . vii. 197
xxv. 27, . x. 318
xxvi. 1, 3, . x. 214
xxvi. 12, . x. 214
xxvi. 12, . x. 427
xxvi. 13–16, . x. 204
xxvii. 3, . x. 544
xxvii. 4, . ix. 405
xxvii. 4, . ix. 485
xxvii. 5, 6, . vii. 207
xxvii. 7, . x. 322
xxvii. 7, 8, . x. 547
xxvii. 9, . vii. 197
xxvii. 9, . viii. 400
xxvii. 19, . ii. 139
xxvii. 19, . x. 61
xxvii. 20, . vi. 371
xxvii. 22, . x. 72
xxviii. 7, . x. 199
xxviii. 22, . x. 300
xxviii. 22, . x. 318

Prov. xxix. 2, . II. 54
xxix. 15, . X. 45
xxx. 2, . X. 95
xxx. 2, . X. 175
xxx. 2, . X. 214
xxx. 6, . IV. 423
xxx. 4, . IV. 468
xxx. 4, . V. 177
xxx. 4, . VII. 489
xxx. 4, . IX. 126
xxx. 8, . X. 301
xxx. 8, 9, . X. 66
xxx. 10, . X. 381
xxx. 12, . X. 69
xxx. 12, . X. 76
xxx. 12, . X. 391
xxx. 19, . X. 221
xxx. 32, . III. 512
xxx. 32, . III. 524
xxxi. . IV. 307
Eccles. i. 2, 3, . III. 512
i. 7, . VIII. 130
i. 15, . X. 143
i. 15, . X. 300
ii. 1, 2, . X. 311
ii. 2, 3, . VII. 156
ii. 3, 17, . X. 315
ii. 4–9, . X. 222
ii. 5, . VII. 42
ii. 8, . I. 93
ii. 8, . II. 184
ii. 8, . IX. 101
ii. 13, 14, X. 143
iii. 1, . XI. 400
iii. 11, . VII. 465
iii. 14, . VII. 38
iv. 8, . X. 66
iv. 8, . X. 322
v. 1, . X. 200
v. 3, . III. 528
v. 4, . X. 212
v. 8, . VII. 14
v. 12, . III. 515
v. 12, . III. 518
v. 17, . II. 99
v. 17, . III. 237
v. 17, . IV. 199
v. 17, . VII. 42
v. 17, . X. 320
vi. . II. 108
vi. 2, . I. 312
vi. 7, . VIII. 583
vi. 9, . II. 22
vi. 12, . X. 143
Eccles. vii. 4–6, . X. 202
vii. 6, . III. 236
vii. 14, . III. 292
vii. 15, . VII. 218
vii. 17, . X. 317
vii. 19, . X. 204
vii. 23–29, . X. 429
vii. 25, . IV. 278
vii. 25, . X. 6
vii. 25, 29, . X. 199
vii. 27–29, X. 5
vii. 29, . I. 187
vii. 29, . VI. 377
vii. 29, . X. 35
vii. 29, . X. 216
vii. 29, . X. 285
viii. 4, . IV. 556
viii. 5, 6, . VII. 560
viii. 6, 7, . X. 201
viii. 8, . III. 407
viii. 11, . X. 234
viii. 12, . IV. 201
ix. 2, . III. 368
ix. 2, . X. 237
ix. 3, . X. 225
ix. 10, . II. 436
ix. 10, . VI. 479
ix. 11, . IV. 200
ix. 15, . X. 205
x. 6, 7, . X. 293
x. 16, . II. 54
x. 16, 17, . X. 300
x. 19, . II. 184
x. 19, . X. 316
xi. 1, 2, . VII. 572
xi. 7, . III. 237
xi. 8, 9, . X. 552
xii. 1, . X. 74
xii. 1, . X. 319
xii. 2, . IV. 196
xii. 2, . VII. 36
xii. 7, . VII. 95
xii. 7, . VII. 427
xii. 7, . VII. 433
xii. 7, . X. 555
xii. 7, 8, . X. 558
xii. 11, . XI. 338
xii. 13, . I. 136
xii. 14, . I. 525
xii. 14, . V. 336
Cant. i. 2, . X. 189
i. 16, . VII. 201
ii. 9, . X. 556
iii. 1–5, . III. 340

Cant. iii. 2, . III. 468
iii. 2, 4, . III. 307
iv. 9, . IX. 209
iv. 12–16, . VI. 30
iv. 16, . VI. 31
v. 1, . IV. 123
v. 1, . VI. 25
v. 1, . VII. 499
v. 4–7, . III. 294
v. 6, . VII. 547
v. 6–8, . III. 307
vii. 6, . VII. 201
vii. 12, 13, VII. 499
vii. 13, . III. 470
viii. . III. 454
viii. 6, . I. 363
viii. 6, . III. 335
viii. 6, . VII. 192
viii. 6, 7, . II. 175

Isa. i. 2, . I. 387
i. 2, . IV. 203
i. 2, . X. 109
i. 6, 15, . II. 109
i. 9, . III. 156
i. 10, . VII. 72
i. 11, . X. 323
i. 13, 14, . X. 209
i. 15, . VII. 164
i. 16, . VIII. 362
i. 16, 17, . X. 408
i. 24, . III. 416
ii. 3, 4, . XI. 292
ii. 4, . VI. 360
ii. 7, . II. 189
ii. 17–19 . III. 51
iii. 9, . X. 212
iv. 4, . IV. 254
iv. 4, . VI. 36
iv. 4, . VI. 394
iv. 5, . IV. 253
iv. 5, 6, . III. 96
vi. 1, . III. 3
vi. 1, . IV. 408
vi. 1–3, . IV. 478
vi. 3, . IV. 359
vi. 3, . IV. 332
vi. 5, . IV. 250
vi. 5, . VII. 446
vi. 5, . VIII. 435
vi. 8, . IV. 388
vi. 9, . IV. 414
vii. 10–13, . X. 236
vii. 13, . X. 254
vii. 13, . IV. 202

Isa. vii. 14, . IV. 423
vii. 14, . IV. 438
viii. 7, . III. 97
viii. 11, . VII. 565
viii. 16, 17, . VII. 564
viii. 17, . VIII. 517
viii. 18, . IX. 495
viii. 19, 20, . X. 215
ix. 5, . IV. 256
ix. 6, . I. 501
ix. 6, . IV. 355
ix. 6, . IV. 515
ix. 6, . IV. 536
ix. 6, . IV. 438
ix. 6, . IV. 564
ix. 6, . IV. 429
ix. 6, . V. 138
ix. 6, . V. 37
ix. 6, . V. 300
ix. 6, . V. 505
ix. 6, . VI. 220
ix. 6, . VIII. 63
ix. 6, . X. 215
ix. 26, . IX. 104
x. 22, . II. 165
x. 22, . VII. 550
xi. 1, . V. 161
xi. 2, . IV. 120
xi. 2, . VI. 33
xi. 2, . VI. 50
xi. 2, 3, . VI. 162
xi. 6, . I. 357
xi. 6, . VIII. 327
xi. 6, . XI. 264
xi. 8, 11, . IV. 290
xi. 9, 13, . I. 191
xi. 10, . III. 212
xi. 12, . VI. 66
xi. 13–16, . III. 97
xiii. 10, . III. 45
xiv. 1, . IX. 159
xiv. 3, . III. 45
xiv. 12, 13, . III. 183
xiv. 23, . VII. 568
xiv. 27, . IX. 419
xiv. 30, . III. 9
xvi. 5, . I. 474
xvii. 6, . III. 440
xix. 11, . IV. 399
xxi. 9, . III. 203
xxii. 13, . X. 237
xxiv. 2, . VII. 568
xxiv. 23, . VII. 91
xxv. 1, . IV. 391

Isa. xxv. 1, 2, . iv. 385
xxv. 7, . i. 520
xxvi. 3, . ii. 449
xxvi. 3, . viii. 474
xxvi. 4, . vii. 563
xxvi. 4, . viii. 29
xxvi. 8, . vii. 564
xxvi. 8, 9, . vii. 566
xxvi. 9, . vi. 480
xxvi. 10, . iv. 184
xxvi. 11, . vii. 278
xxvi. 12, . vii. 208
xxvi. 12, . iv. 201
xxvi. 12–18, . viii. 533
xxvi. 13, . viii. 328
xxvi. 16, . vii. 198
xxvi. 19, . ii. 253
xxvi. 20, . vii. 558
xxvii. 2, 3, . ix. 304
xxvii. 3, . iv. 133
xxvii. 3, . vii. 563
xxvii. 3, . ix. 212
xxvii. 4, . viii. 54
xxvii. 4, . x. 543
xxvii. 5, . iv. 81
xxvii. 5, . iv. 558
xxvii. 5, . v. 49
xxvii. 5, . viii. 585
xxvii. 5, . vii. 554
xxvii. 7, . x. 513
xxvii. 7, 8, . x. 338
xxvii. 7–9, . vii. 567
xxvii. 11, . iv. 156
xxvii. 11, . x. 175
xxvii. 17, . vii. 199
xxviii. 4, . vii. 570
xxviii. 16, . viii. 304
xxviii. 16, . ix. 336
xxviii. 17, . x. 537
xxviii. 21, . ii. 180
xxviii. 24–26, . x. 143
xxviii. 26, 28, . x. 94
xxviii. 27, . iii. 342
xxviii. 29, . i. 217
xxix. 8, . iii. 522
xxix. 8, . iii. 520
xxix. 11, 12, . x. 145
xxix. 13, . x. 93
xxix. 13–16, . x. 233
xxix. 23, 24, . vii. 293
xxx. 7, . viii. 538
xxx. 18, . iii. 387
xxx. 18, . viii. 425
xxx. 20, . xi. 448
Isa. xxx. 21, . x. 202
xxxi. 1, . viii. 343
xxxii. 1, . vii. 567
xxxii. 7, . iii. 519
xxxii. 8, . ii. 289
xxxii. 8, . viii. 94
xxxiii. 14, . vii. 564
xxxiii. 14, . x. 556
xxxiii. 14, . x. 553
xxxiii. 14, . x. 504
xxxiii. 18, . iii. 526
xxxiii. 18, . iii. 517
xxxiii. 24, . iii. 300
xxxiii. 24, . vii. 469
xxxiv. 2–8, . iii. 43
xxxv. . iv. 303
xxxv. 3, 4, 6, . vii. 510
xxxv. 8, . i. 157
xxxv. 8, . i. 172
xxxvi. 8, . x. 215
xxxv. 10, . vii. 469
xxxvi. 16, . iv. 123
xxxvii. 8, . iv. 240
xxxvii. 9, . x. 70
xxxviii. 3, . vi. 317
xxxviii. 13, . iii. 279
xxxviii. 14, . iii. 400
xxxviii. 15, 16, . iii. 521
xxxviii. 20, . iv. 193
xxxix. 8, . viii. 518
xl. 1, . ix. 150
xl. 3, 4, 5, . iv. 316
xl. 3–9, . vii. 16
xl. 3, 10, 12, . iv. 434
xl. 4, . iv. 318
xl. 5, 6, . iv. 250
xl. 9, . viii. 186
xl. 12, . iv. 160
xl. 13, 14, . iv. 355
xl. 15, . vii. 4
xl. 15, . x. 529
xl. 17, . vii. 6
xl. 26, . i. 334
xl. 31, . iii. 236
xli. 2, . i. 432
xli. 4, . viii. 38
xli. 8, . ix. 13
xlii. 1, . v. 69
xlii. 1, . vi. 361
xlii. 1, . vi. 55
xlii. 1, . vii. 248
xlii. 1, . ix. 98
xlii. 1, . ix. 339
xlii. 6, . ii. 378

Isa. xlii. 8, . IV. 350
xlii. 18–20, . X. 155
xlii. 19, . VII. 549
xlii. 24, 25, . X. 202
xliii. 2, . VII. 566
xliii. 3, 4, . VII. 195
xliii. 4, . IV. 87
xliii. 4, . VI. 494
xliii. 10, 13, . VII. 20
xliii. 12, . VII. 561
xliii. 13, . IV. 410
xliii. 18, 19, 21, I. 357
xliii. 20, 21, . I. 91
xliii. 21, . IX. 101
xliii. 22–25, . VIII. 226
xliii. 25, . II. 287
xliii. 25, . III. 329
xliii. 25, . IV. 437
xliii. 25, . VIII. 31
xliii. 25, . VIII. 99
xliii. 26, . VIII. 218
xliii. 27, . II. 128
xliii. 27, . X. 359
xliv. 2, . IV. 355
xliv. 3, . VI. 43
xliv. 3, 4, . VI. 34
xliv. 5, VI. 131
xliv. 5, . IX. 249
xliv. 6, . IV. 436
xliv. 6, . VIII. 38
xliv. 6, 7, . IV. 399
xliv. 7, . IX. 241
xliv. 8, . IV. 349
xliv. 15, 17, . IX. 242
xliv. 25, . X. 210
xliv. 26–28, . III. 410
xliv. 28, . VII. 224
xliv. 28, . VII. 239
xlv. 3, . II. 188
xlv. 5–7, . VII. 20
xlv. 9, . VII. 6
xlv. 9, . X. 529
xlv. 11, . IV. 81
xlv. 15, . IV. 423
xlv. 18, . IV. 354
xlv. 21, 22, . VIII. 305
xlv. 22, . II. 339
xlv. 22, 23, . VIII. 216
xlv. 23–25, . VI. 182
xlv. 24, . VII. 517
xlv. 24, 25, . VII. 510
xlvi. 13, . VII. 280
xlvii. 10, . X. 138
xlvii. 16, 17, . IV. 357

Isa. xlviii. 4, . VI. 394
xlviii. 8, . II. 121
xlviii. 9, 10, . III. 329
xlviii. 10, 11, . IX. 415
xlviii. 17, . IV. 358
xlviiii. 20–22, . III. 405
xlix. 1, 2, . V. 528
xlix. 1–8, . X. 17
xlix. 4, . IV. 213
xlix. 4–6, . I. 202
xlix. 6, . II. 177
xlix. 8, . II. 379
xlix. 8, . III. 386
xlix. 8, . IV. 14
xlix. 8, . IV. 29
xlix. 12, . III. 124
xlix. 14, . III. 343
xlix. 14, . VII. 212
xlix. 15, . IV. 125
xlix. 15, 16, . VII. 564
xlix. 23, . I. 528
l. 4, . III. 289
l. 5, . V. 145
l. 5, . VI. 368
l. 7, 8, . IV. 40
l. 8, . IV. 7
l. 8, 9, . IV. 36
L. 10, . III. 341
l. 10, . VIII. 341
L. 10, 11, . III. 235
L. 11, . III. 345
l. 11, . VI. 387
li. 7, . VI. 391
li. 9, . II. 40
li. 12, . VI. 508
li. 12, 13, . X. 233
li. 20, 23, . IX. 415
lii. 3, . X. 208
lii. 11, . VII. 239
lii. 15, . XI. 277
liii.–lvi, . IX. 74
liii., . IV. 220
liii. . IV. 19
liii. 1, . IV. 558
liii. 1, . VII. 555
liii. 1, . VIII. 147
liii. 5, 11, . VI. 440
liii. 6, . IV. 35
liii. 6, . V. 128
liii. 6, . V. 369
liii. 6, . V. 290
liii. 6, . I. 187
liii. 6, . X. 54
liii. 8, . IV. 30

Isa. liii. 8, . IV. 412
liii. 10, . IV. 86
liii. 10, . IV. 214
liii. 10, . IV. 79
liii. 10, . V. 513
liii. 10, . VI. 97
liii. 10, . VII. 194
liii. 10, . X. 534
liii. 10, 11, . IX. 306
liii. 10, 12, . IV. 411
liii. 10–12, . V. 27
liii. 11, . IV. 147
liii. 11, . I. 431
liii. 11, . VIII. 358
liii. 11, . VIII. 463
liii. 11, . IV. 213
liii. 11, . IV. 8
liii. 12, . IV. 63
liii. 12, . V. 302
liii. 16, . IV. 157
liv. 1, . IX. 76
liv. 5, . I. 191
liv. 5, . IV. 355
liv. 5, . IX. 104
LIV. 7–11, . IX. 42
liv. 7, 8, 10, VIII. 41
liv. 8, . III. 240
liv. 8, . III. 313
liv. 8, 9, . IV. 397
liv. 9, . III. 3
liv. 9, 10, . VIII. 43
LIV. 9–13, . VIII. 165
liv. 11, 12, . II. 443
liv. 11, 12, . IX. 319
liv. 13, . VIII. 163
lv. 1–3, . VIII. 410
lv. 2, . IV. 193
lv. 2, . X. 315
lv. 3, . VII. 212
lv. 3, . II. 192
lv. 3, . VIII. 73
lv. 3, 7, . III. 419
lv. 7, . III. 513
lv. 7, . III. 525
lv. 7, . VIII. 127
lv. 7, . VIII. 566
lv. 7, . IX. 211
lv. 7, . IX. 224
lv. 7, 8, . VIII. 36
lv. 8, 9, . II. 172
lv. 8, 9, . VIII. 49
lv. 9, . VIII. 329
lv. 10, 11, . VIII. 18
lv. 11, 13, . VI. 401

Isa. lv. 19–26, . IX. 54
lvi. 3, . IX. 492
lvi. 4, . VI. 131
lvi. 4, . VII. 215
lvi. 4–6, . VI. 494
lvi. 11, 12, . X. 300
lvi. 11, 12, . X. 294
lvi. 12, . X. 315
lvi. 12, . X. 211
lvii. . III. 249
lvii. 1, 2, . VII. 352
lvii. 2, . I. 19
lvii. 5, . II. 105
lvii. 14–21, . III. 405
lvii. 15, . III. 343
LVII. 15, . VII. 10
lvii. 15, . IX. 116
lvii. 15, . X. 350
lvii. 15, 16, . VII. 428
lvii. 16, . VIII. 382
lvii. 17, . III. 313
lvii. 17, . III. 342
lvii. 17, . VII. 207
lvii. 17, . IX. 257
lvii. 17, 18, . VIII. 566
lvii. 17, 18, . IX. 311
lvii. 17, 18, . IX. 244
lvii. 17, 18, . X. 311
lvii. 18, . II. 291
lvii. 18, . III. 311
lvii. 18, . III. 335
lvii. 18, . IX. 386
lvii. 19, . III. 302
lvii. 19, . III. 407
lvii. 19, . VI. 454
lvii. 20, . II. 23
lvii. 20, . X. 64
lvii. 20, . X. 367
lvii. 20, . X. 81
lvii. 21, . X. 263
lviii. 2, . X. 192
lviii. 3, . X. 209
lviii. 7, . VII. 556
lviii. 8, . IV. 254
lviii. 11, 12, . VII. 571
lviii. 13, . VI. 494
lviii. 13, . VI. 395
lviii. 13, . VII. 289
lix. 2, . II. 11
lix. 4, . III. 511
lix. 7, . X. 363
lix. 7, 8, . X. 281
lix. 9, . III. 237
lix. 11, 12, . IV. 186

Isa. lix. 11, 12, . x. 517
lix. 11, 12, . x. 472
lix. 11, 12, . viii. 499
lix. 13–18, . vii. 569
lix. 16, . vii. 558
lix. 16, . viii. 474
lix. 18, 19, . iii. 29
lix. 18, . x. 515
lix. 19, . iv. 254
lix. 20, . i. 199
lix. 20, . x. 34
lix. 21, . i. 249
lix. 21, . iv. 320
lix. 21, . iv. 245
lix. 21, . ix. 435
lx. 1, 2, 3, . iv. 322
lx. 9, . i. 313
lx. 21, . iii. 438
lxi. 1, 2, . iv. 131
lxi. 1, 3, . vi. 30
lxi. 3, 7, . ix. 378
lxi. 3, 6, 9, . vii. 287
lxi. 6, . i. 313
lxii. 2, . vi. 362
lxii. 4, . ix. 104
lxii. 5, . viii. 401
lxii. 7, . iv. 253
lxiii. 2, . iii. 35
lxiii. 7, . vi. 68
lxiii. 8, . i. 42
lxiii. 8, 10, . iii. 410
lxiii. 9, . ii. 177
lxiii. 9, 10, . iii. 416
lxiii. 9, . vii. 566
lxiii. 10, . iii. 297
lxiii. 15, . vi. 498
lxiii. 16, 17, . iii. 335
lxiii. 16, 17, . vii. 488
lxiii. 17, . iii. 240
lxiii. 17, . vii. 324
lxiii. 27, . x. 341
lxiv. 1-5, . vii. 564
lxiv. 4, . iv. 284
lxiv. 5, . ii. 189
lxiv. 6, . v. 362
lxiv. 7, . viii. 585
lxv. 6, . x. 561
lxv. 8, . vii. 561
lxv. 17, . i. 199
lxv. 17, . vii. 37
lxvi. 1, . vii. 5
lxvi. 1, . vi. 498
lxvi. 1, 2, . i. 371
lxvi. 1, 2, . vii. 10

Isa. lxvi. 1, 2, . ix. 116
lxvi. 1, 2, . ix. 101
lxvi. 2, . iii. 342
lxvi. 2, . ix. 410
lxvi. 11, . iii. 322
lxvi. 11, . viii. 581
lxvi. 20, . vi. 35
lxvi. 21, . i. 18
lxvi. 22, . i. 510
lxvi. 24, . iii. 171
lxviii. 8, . vii. 279
Jer. ii. 2, . iv. 182
ii. 2, 5, 20, 21, viii. 564
ii. 3, . vi. 399
ii. 3, . ix. 101
ii. 9, . x. 434
ii. 13, . vi. 128
ii. 13, . x. 290
ii. 19, . x. 43
ii. 19, . x. 189
ii. 19, . x. 517
ii. 21, . iii. 436
ii. 22, . iv. 154
ii. 22, . x. 72
ii. 27-29, . vii. 563
ii. 32, . vi. 477
ii. 32, . x. 92
iii. 1–3, . x. 110
iii. 1–14, . iii. 419
iii. 1–22, . ix. 311
iii. 1–41, . viii. 564
iii. 2, 13, . vi. 102
iii. 4, 5, . vi. 416
iii. 4, 5, . vi. 136
iii. 5, 19, . vi. 155
iii. 14, . vii. 196
iii. 14, 15, . iv. 258
iii. 15, . iii. 342
iii. 16, . vii. 37
iii. 16, . xi. 139
iii. 16, . xi. 338
iii. 19, 20, . vi. 84
iv. 3, . vi. 339
iv. 14, . iii. 509
iv. 14, . vi. 478
iv. 14, . viii. 362
iv. 14, . viii. 543
iv. 14, . x. 71
iv. 18, . iii. 414
iv. 18, . x. 518
iv. 21, . x. 94
iv. 22, . i. 134
iv. 22, . x. 138
iv. 22, . x. 180

Jer. iv. 22, . x. 191
v. 1, . iv. 248
v. 1, 2, . vii. 547
v. 4, . iv. 167
v. 4, 5, . x. 517
v. 5, . vi. 293
v. 5, . vii. 332
v. 21–24, . x. 229
v. 22, . ix. 56
v. 23, . i. 187
v. 24, . iv. 194
v. 24, . ix. 512
vi. 7, . x. 81
vi. 8, . xi. 338
vi. 14, . x. 211
vi. 15, . x. 212
vi. 18, . x. 449
vi. 30, . x. 71
vii. 19, . x. 518
vii. 30, . x. 292
viii. 4, . i. 199
viii. 4, . v. 484
viii. 6, . vii. 550
viii. 6, . vii. 560
viii. 6, . x. 200
viii. 9, . x. 195
ix. 1, . x. 91
ix. 23, . iv. 252
ix. 23, . vi. 495
ix. 23, 24, . viii. 33
ix. 23, 24, . viii. 466
ix. 23, 24, . ix. 304
ix. 24, . i. 107
ix. 24, . vi. 126
ix. 24, . vi. 501
ix. 24, . viii. 9
ix. 24, . viii. 165
x. 6, 7, . iv. 398
x. 7, . iii. 94
x. 10, 12, . iv. 437
x. 22–24, . vii. 576
x. 23, . vii. 205
x. 24, . vii. 18
xii. 1, . iii. 251
xiii. 13, . ix. 444
xiii. 27, . iii. 331
xiii. 27, . iv. 191
xiii. 27, . iv. 198
xv. 2, . iii. 38
xv. 10, 11, . vii. 569
xvi. 19, . vi. 472
xvi. 19, . vii. 565
xvii. . x. 241
xvii. 1, . vi. 403

Jer. xvii. 1, . x. 282
xvii. 7, . vii. 563
xvii. 8, 10, . vii. 174
xvii. 9, . iii. 249
xvii. 9, . iv. 278
xvii. 9, . viii. 395
xvii. 9, . x. 335
xvii. 9, 10, . x. 168
xvii. 9, 10, . x. 207
xvii. 10, . iii. 465
xvii. 10, . x. 363
xvii. 11, . iii. 522
xvii. 12, . iii. 3
xvii. 12, . iv. 324
xvii. 17, . vii. 565
xvii. 24, 25, . vii. 571
xviii. 12–15, . viii. 126
xx. 9, . vi. 286
xx. 10, . vii. 278
xxii. 15, 16, . x. 157
xxii. 17, . x. 94
xxii. 17, . x. 281
xxiii. 3, 4, . xi. 338
xxiii. 5, . v. 161
xxiii. 6, . iii. 349
xxiii. 6, . iv. 434
xxiii. 6, . v. 132
xxiii. 6, . v. 338
xxiii. 11, . iii. 485
xxiii. 22, . vi. 520
xxiii. 24, . vii. 12
xxiv. 2, 3, . x. 86
xxiv. 6, 7, . ix. 410
xxiv. 7, . x. 91
xxv. 15–29, . x. 513
xxv. 27–29, . iii. 309
xxix. 10–12, . iii. 376
xxix. 11, . i. 19
xxix. 11, . iii. 405
xxix. 11, . iii. 410
xxix. 11, . vi. 565
xxix. 11, . viii. 123
xxix. 13, . vii. 553
xxx. 9, . viii. 63
xxx. 11, . iv. 160
xxx. 11, . x. 538
xxx. 31, . iii. 12
xxxi. 3, . ii. 148
xxxi. 3, . ii. 155
xxxi. 3, . ii. 168
xxxi. 3, . viii. 40
xxxi. 3, . viii. 60
xxxi. 3, . ix. 151
xxxi. 3, . ix. 329

Jer. xxxi. 14, . VIII. 403
xxxi. 18, . VI. 216
xxxi. 18, . VI. 412
xxxi. 18–20, . III. 337
xxxi. 18–20, . VII. 555
xxxi. 20, . III. 252
xxxi. 20, . II. 353
xxxi. 20, . III. 406
xxxi. 20, . IV. 149
xxxi. 20, . IV. 214
xxxi. 20, . VIII. 80
xxxi. 20, . X. 547
xxxi. 21, . V. 157
xxxi. 22, . IV. 439
xxxi. 22, . VIII. 36
xxxi. 26, . IV. 200
xxxi. 31–33, . VI. 231
xxxi. 31, 32, . X. 109
xxxi. 32, . VI. 53
xxxi. 33, . VI. 349
xxxi. 33, . VIII. 451
xxxi. 33, . IX. 306
xxxi. 33, . X. 97
xxxi. 33, 34, . VI. 507
xxxi. 33, 34, . IX. 53
xxxi. 33, 34, . X. 91
xxxi. 33, 34, . X. 138
xxxi. 34, . VI. 126
xxxi. 34, . VIII. 153
xxxi. 34, 35, 36, IV. 222
xxxii. 6, . IV. 245
xxxii. 16, . IX. 53
xxxii. 17, 18, . VIII. 52
xxxii. 17–27, . IX. 252
xxxii 22, . X. 487
xxxii. 30, . X. 115
xxxii. 38–40, . IX. 53
xxxii. 40, . VI. 55
xxxii. 40, . VII. 331
xxxii. 40, . IX. 64
xxxii. 40, . IX. 306
xxxii. 40, . X. 91
xxxii. 41, . I. 104
xxxii. 41, . II. 180
xxxii. 41, . VII. 195
xxxii. 41, . IX. 238
xxxiii. 6, . III. 236
xxxiii. 9, . III. 182
xxxiii. 11, . VIII. 93
xxxiii. 17, 18, . IV. 258
xxxiii. 18, . II. 396
xxxiii. 20, . V. 515
xxxiii. 20, . VIII. 43
xxxiii. 20, . IX. 55
Jer. xxxviii. 17–19, . IV. 178
xxxix. 18, . VII. 565
xlii. 18, . II. 371
xliii. 11–13, . III. 51
xliv. 17, . X. 386
xlv. 3, 5, . VIII. 428
xlv. 5, . VII. 568
l. 2, . III. 51
li. 13, . II. 186
li. 36, . VII. 561
li. 36, . VII. 563
Lam. i. 12, . III. 342
i. 15, . X. 472
iii. 1–25, . VII. 562
iii. 1–25, . X. 438
iii. 17, . III. 285
iii. 17, 18, . III. 320
iii. 17–19, . III. 316
iii. 18, . III. 242
iii. 19, 20, . VIII. 581
iii. 22, . II. 189
iii. 22, . IV. 199
iii. 22, . VII. 575
iii. 22, . VIII. 43
iii. 24, . VIII. 341
iii. 25–29, . II. 451
iii. 26, . III. 330
iii. 26, 27 . II. 449
iii. 28, . VIII. 538
iii. 29, . I. 532
iii. 29, . III. 324
iii. 29, . VI. 22
iii. 29, . VIII. 132
iii. 29, . VIII. 313
iii. 29, . III. 343
iii. 29, . IX. 490
iii. 33, . II. 180
iii. 33, . X. 534
iii. 39, . II. 439
iii. 40, . III. 317
iii. 40, . VII. 550
iii. 40, . VII. 329
iii. 49, . X. 487
iv. 6–9, . III. 36
vi. 3, . IV. 258
Ezekiel i. 2, 3, . III. 156
i. 5, 6, . IV. 257
i. 20, . XII. 108
i. 26, . III. 3
iii. 26, . III. 371
v. 6, . IX. 39
vi. 9, . VI. 137
vii. 21, . XII. 78
viii. 15, . IV. 158

Ezek. ix. 3, . IV. 285
ix. 3, . IV. 258
x. 9–11, . III. 64
xi. 5, . III. 510
xi. 16, . XI. 289
xi. 22, . IV. 257
xii. 22, 23, . X. 384
xiii. 19, . X. 292
xiv. 14, . VII. 558
xiv. 14, . VII. 567
xiv. 14, . IX. 47
xiv. 21, . III. 337
xv. 3, 4, . X. 89
xv. 7, . IX. 416
xvi. 3, . IX. 488
xvi. 3, 22, . VI. 102
xvi. 4, 5, 7, . VII. 384
xvi. 5–7, . VI. 90
xvi. 6, . II. 211
xvi. 15, 19, . IV. 202
xvi. 22, . III. 297
xvi. 43, . III. 425
xvi. 47, 48, . IX. 39
xvi. 63, . X. 79
xvii. 14, . IV. 255
xviii. . II. 127
xviii. 2, . X. 384
xviii. 5–10, . VI. 308
xviii. 20, . X. 24
xx. 6, . I. 56
xxi. 20–22, . I. 212
xxii. 22, . IX. 415
xxii. 26, . VII. 551
xxii. 30, . VII. 562
xxiii. 20, . II. 83
xxiii. 21, . III. 485
xxiii. 34, . X. 538
xxiv. 13, . VI. 453
xxiv. 13, . X. 74
xxiv. 16, 25, . X. 317
xxvii. . II. 182
xxvii. 12, . II. 187
xxviii. . XII. 43
xxviii. 2–6, . VI. 491
xxviii. 10, . II. 369
xxviii. 22, . VI. 500
xxix. 3, . II. 40
xxxi. 6–8, . VII. 42
xxxi. 18, . II. 369
xxxi. 18, . VII. 227
xxxii. 18–22, . IX. 180
xxxiii. 13, . VI. 348
xxxiii. 31, . III. 515
xxxiii. 31, . VI. 475
Ezek. xxxiii. 31, . X. 314
xxxiii. 32, . VII. 227
xxxiv. . V. 368
xxxiv. 12, . IX. 303
xxxiv. 13, 14, 21, . XII. 58
xxxiv. 16, . IV. 131
xxxvi. . VIII. 194
xxxvi. 22, . IX. 126
xxxvi. 22, 31, . VII. 554
xxxvi. 22, 32, . III. 329
xxxvi. 25, 26, . IX. 323
xxxvi. 25–27, . VIII. 543
xxxvi. 26, 27, . VI. 211
xxxvi. 26, 27, . VI. 34
xxxvi. 26, 27, . IX. 11
xxxvi. 27, . VI. 49
xxxvi. 31, 32, . III. 450
xxxvi. 32, . VI. 226
xxxvi. 36, 37, . VII. 553
xxxvii. . I. 436
xxxvii. 3, 5, . I. 199
xxxvii. 13, 14, . VI. 49
xxxvii. 14, . VI. 71
xxxvii. 19–24, . I. 191
xxxvii. 17–19, . II. 384
xxxix. 29, . VI. 68
xli. 44, . III. 130
xliii. 4–7, . III. 3
xliii. 8, . X. 435
xliii. 10, 11, . III. 130
xliii. 10, 11, . III. 135
xliv. 23, . XI. 204
xlv. 17, . XI. 407
xlvi. 11, . XI. 407
xlvii. . IV. 290
xlvii. 12, . VII. 166
Daniel ii. 4, 5, . III. 287
ii. 44, . XII. 53
iii. 16, 17, . IX. 305
iii. 25, . IV. 425
iv. 1, . IX. 225
iv. 3, . IV. 426
iv. 13, 17, . I. 492
iv. 16, . X 175
iv. 17, . I. 321
iv. 17, . IV. 519
iv. 19, . III. 518
iv. 30, . VI. 495
iv. 32, . I . 190
v. 19, . IX. 483
v. 22, . IV. 164
v. 23, . VI. 500
v. 29, . VII. 382
vi. 5, 7, 10, . XI. 439

Dan. vi. 14, . iv. 178
vi. 14, . x. 270
vi. 14, 23, . vi. 244
vii. 9–19, . i. 469
vii. 10, . iii. 15
vii. 14, . iii. 155
vii. 14, 27, . i. 191
vii. 15, . iv. 195
vii. 15, . ix. 484
vii. 17–27, . xii. 71
viii. 9–11, . iii. 47
viii. 11, 12, 25, . xii. 45
viii. 13, . i. 181
viii. 13, . v. 186
viii. 27, . iii. 473
ix. 17, . iv. 523
ix. 17, . iv. 551
ix. 21, . vii. 452
ix. 24, . iii. 365
ix. 24, . iv. 212
ix. 24, . iv. 231
ix 24, . v. 510
ix. 24, . vii. 533
ix. 24, . ix. 315
ix. 26, . i. 194
ix. 26, . iv. 568
ix. 26, . v. 111
x. 2, 11, 19, . iii. 377
x. 12, 13, . i. 486
x. 13, . i. 155
x. 13, . i. 490
x. 21, . ix. 28
xi. 1, . i. 393
xi. 24, . v. 338
xi. 31, . iii. 163
xi. 36, 39, . xi. 18
xi. 36–45, . iii. 110
xi. 44, . iii. 124
xi. 44, . iii. 132
xi. 45, . iii. 166
xii. 4, . iii. 7
xii. 4, . iii. 121
xii. 4, . iv. 246
xii. 4, . iv. 291
xii. 7, . i. 200
xii. 7, . iii. 111
xii. 7, . iii. 198
xii. 11, . iii. 156
xii. 11, . xii. 78
Hosea i. 4, . vi. 306
ii. 5, . x. 93
ii. 6, 7, . x. 311
ii. 7, . vi. 144
ii. 7, . vi. 467
Hosea ii. 7, 23, . vi. 130
ii. 8, 9, . x. 317
ii. 9, . iii. 299
ii. 14, . viii. 131
ii. 19, . iv. 125
ii. 19, . viii. 472
ii. 19, 20, . ix. 308
ii. 20, . viii. 463
iv. 7, . iv. 255
iv. 10, . x. 316
iv. 11, . vi. 475
iv. 11, . x. 314
v. 11, 12, . x. 274
vi. 2, . iii. 163
vi. 4, . x. 98
vii. 2, . vi. 313
vii. 2, . x. 263
vii. 16, . vi. 453
viii. 13, . vii. 317
x. 1, . iii. 442
x. 1, . ix. 10
x. 12, . viii. 521
xi. 3, 4, . viii. 573
xi. 4, . iv. 203
xi. 8, . iv. 214
xi. 8, 9, . viii. 113
xi. 9, . vi. 508
xii. 1, . x. 322
xii. 3, . iii. 304
xii. 3, . iv. 81
xii. 3, 5, . iv. 183
xii. 3, 4, 5, . iv. 357
xiv. 2, . viii. 194
xiv. 2, 4, . viii. 91
xiv. 3, . viii. 306
xiv. 3, . viii. 533
xiv. 4, . ii. 222
xiv. 4, . vii. 195
xiv. 4, . ix. 312
xiv. 8, . iii. 458
xiv. 8, . v. 363
xiv. 8, . iii. 444
xiv. 9, . x. 357
xiv. 14, . vi. 130
Joel ii. 2–10, . iii. 43
ii. 11, . iii. 49
ii. 12, 13, . viii. 22
ii. 12–14, . viii. 567
ii. 13, 14, . viii. 131
ii. 13, 14, . viii. 246
ii. 14, 15, . viii. 230
ii. 15, 16, . i. 544
ii. 28, 29, . vi. 8
Amos ii. 6, . x. 292

Amos ii. 13, . iv. 203
iii. 3, . x. 117
iii. 8, . iii. 278
v. 8, . vii. 568
v. 15, . viii. 132
vi. 6, . x. 202
viii. 5, . iv. 256
Jonah ii. 4, . iii. 298
ii. 4, 17, . iii. 333
ii. 7, 8, . vii. 562
ii. 8, . ii. 194
ii. 8, . iii. 320
iii. 5, 6, 9, . viii. 230
iii. 8, 9, . viii. 23
iii. 8, 10, . vii. 550
iii. 9, 10, . viii. 246
iii. 9, 10, . viii. 567
iv. 2, . viii. 23
Micah ii. 7, . vi. 295
ii. 11, . iii. 286
iv. 3, . vi. 360
iv. 5, . xi. 290
v. 2, . iv. 445
v. 2, 3, . xi. 292
vi. 7, . iii. 339
vi. 7, . iv. 161
vi. 7, . v. 78
vi. 8, . x. 424
vi. 14, . x. 316
vii. 3, . x. 380
vii. 4, 7, . vii. 562
vii. 7, 9, . iii. 360
vii. 7, 9, . vii. 574
vii. 18, . ii. 189
vii. 18, . viii. 23
vii. 18, . viii. 97
vii. 18, 19, . viii. 127
vii. 18, 19, . viii. 226
vii. 19, . vi. 407
Nahum i. 2, . x. 540
i. 10, . iii. 308
i. 10, . iv. 203
Habak. i. 12, . iii. 41
i. 12, . iii. 336
i. 12, . viii. 417
i. 14, . iv. 182
ii. 1, 2, . iii. 360
ii. 4, . ii. 344
ii. 4, . viii. 518
ii. 5, . iii. 349
ii. 5, . iii. 522
ii. 10, 11, . iv. 195
ii. 13, . x. 321
ii. 14, . iv. 252
Zeph. i. 6, 12, . x. 93
i. 12, . vii. 570
ii. 1–3, . vii. 543
ii. 1–3, . vii. 559
ii. 3, . iii. 369
ii. 3, . viii. 132
ii. 3, . viii. 230
ii. 3, . viii. 557
iii. 2, . x. 93
iii. 17, . i. 109
iii. 17, . vii. 195
iii. 17, . ix. 103
iii. 17, . ix. 123
iii. 17, 18, . ii. 441
Haggai i. 2–4, . xii. 104
i. 6, 9, . x. 317
ii. 5, . vi. 53, 68
ii. 5–9, . v. 439
ii. 6, 7, . iii. 48
ii. 7, 9, . iv. 324
ii. 9, . iv. 256
ii. 11–13, . xi. 204
ii. 14, . x. 104
ii. 19, . xii. 119
ii. 21, 22, . iii. 46
iv. 6, . x. 316
Zech. i. 6, . iii. 32
i. 8, . iii. 35
i. 12, . iv. 81
i. 12, . xii. 19
ii. 2, 4, . iii. 139
ii. 5, . iii. 130
ii. 8, . iv. 357
ii. 8, . xii. 52
ii. 12. . ix. 211
iii. 1, . v. 327
iii. 2, . iii. 54
iii. 3, . xii. 59
iii. 4, . iii. 152
iii. 7, . i. 164
iii. 7, . i. 193
iii. 7, . ii. 260
iii. 7, . xii. 10
iii. 7, . vii. 419
iii. 8, . v. 161
iv. . iii. 150
iv. 6–9, . xii. 104
iv. 7, . vii. 90
iv. 9, . ix. 318
iv. 9, 10, . iii. 139
iv. 10, . iii. 11
iv. 10, . iii. 213
iv. 16, . xii. 75
v. 1–3, . x. 318

Zech. vi. 1, . IV. 536
vii. 5, . VI. 302
ix. 11, . I. 462
ix. 11, . II. 251
ix. 12, . VIII. 567
ix. 13, 14, . XII. 46
xi. 10–16, . IV. 255
xii. 1, . VII. 428
xii. 1, . XII. 17
xii. 2, 7, . X. 124
xii. 5, . XII. 76
xii. 8, . V. 536
xii. 8, . VII. 508
xii. 8, . XII. 75
xii. 10, . V. 226
xii. 10, . VI. 20
xii. 10, . VI. 136
xii. 10, . VI. 162
xii. 10, . VI. 438
xii. 10, . X. 192
xii. 10, . X. 434
xii. 10, . XII. 70
xii. 10–14, . VII. 552
xiii. 1, . III. 479
xiii. 1, . VI. 20
xiii. 1, . VI. 407
xiii. 1, . IX. 312
xiii. 1, . X. 73
xiii. 2, . V. 187
xiii. 7, . I. 194
xiii. 7, . IV. 481
xiii. 7, . V. 49
xiii. 7, . VII. 103
xiii. 7, . VII. 198
xiii. 7, . IX. 106
xiii. 9, . IX. 416
xiv. 6, 7, . IV. 291
xiv. 9, . XII. 66
xiv. 9, . XII. 76
xiv. 20, . III. 13
xiv. 20, . III. 215
xiv. 20, . IX. 480
xiv. 20, 21, . VII. 287
Mal. i. 2, . II. 156
i. 2, . IX. 182
i. 2, . IX. 489
i. 4, . IX. 38
i. 6, . VIII. 324
i. 6, . IX. 499
i. 6, . X. 228
i. 6–8, . VII. 227
i. 6, 8, 14, . VI. 506
i. 6–14, . X. 259
i. 11, . XI. 42
Mal. i. 11. . XI. 291
ii. . IV. 161
ii. 1, 3, . VI. 505
ii. 2, 3, . VI. 500
ii. 2, 3, . IX. 192
ii. 2, 5, . VI. 307
ii. 5, 6, . VI. 521
ii. 6, . VII. 549
ii. 7, . VII. 540
ii. 7–9, . X. 258
ii. 11, 13, . III. 426
ii. 11, 15, . IX. 445
ii. 15, . IX. 460
ii. 17, . X. 235
ii. 17, . X. 254
iii. 1, . IV. 358
iii. 2, . III. 479
iii. 2, . X. 312
iii. 2, 5, . [VII. 303
iii. 3, . IX. 417
iii. 3, 4, . III. 476
iii. 5, . IV. 187
iii. 6, . VIII. 43
iii. 6, . IX. 152
iii. 6, . IX. 302
iii. 9, 10, . X. 317
iii. 14, . X. 238
iii. 16–18, . VII. 570
iii. 17, . IV. 87
iv. 1, . III. 212
iv. 1, . VII. 303
iv. 1, . VII. 570
iv. 2, . III. 339
iv. 2, . IV. 245
iv. 2, . IV. 324
iv. 2, . VI. 34
iv. 2, . X. 320
iv. 5, . IV. 251
Matt. i. 18, . VI. 50
i. 18–20, . VI. 11
i. 20, . II. 134
i. 21, . II. 314
i. 22, . IV. 161
i. 22, 23, . IV. 423
i. 31, . I. 398
ii. 4, . XI. 120
ii. 7, . VI. 417
ii. 23, . V. 147
iii. 5, . VI. 420
iii. 9, . I. 216
iii. 9, . IV. 525
iii. 13, . II. 339
iii. 15, . V. 508
iii. 15, . XI. 43

Matt. iii. 16, . IV. 354
iii. 16, 17, . IV. 420
iii. 17, . I. 57
iii. 17, iv. 1, . III. 290
iii. 17, . IV. 359
iii. 17, . IV. 370
iii. 17, . IX. 339
iv. 3, . IV. 430
iv. 3, 6, . IV. 420
iv. 6, . VI. 19
iv. 7, . XI. 66
iv. 8, . IV. 249
iv. 21, . IX. 383
v. 1–4, . VIII. 220
v. 2–9, . I. 44
v. 3–5, . II. 439
v. 8, . VII. 465
v. 9, . VI. 517
v. 12, . II. 437
v. 13, . VI. 277
v. 16, . IV. 383
v. 16, . VI. 503
v. 22, . XI. 72
v. 23, . VI. 262
v. 23, . VII. 319
v. 25, . VII. 557
v. 44, . X. 405
v. 44, 48, . VIII. 58
v. 46, . VII. 189
v. 47, . II. 436
v. 47, . VII. 234
v. 48, . VIII. 105
vi. 2, . VI. 464
vi. 10, . VII. 157
vi. 19–21, . VI. 459
vi. 20, . II. 307
vi. 20, . VII. 470
vi. 21, . I. 299
vi. 21, . VI. 475
vi. 26, . IV. 258
vi. 28, 29, . VII. 98
vi. 28, 30, . VIII. 129
vi. 29, . I. 315
vi. 29, . IV. 245
vi. 29, 30, . IX. 299
vi. 32, . VIII. 426
vi. 33, . I. 78
vi. 33, . X. 207
vii. 11, . I. 43
vii. 11, . IV. 70
vii. 13, . II. 339
vii. 14, . VIII. 330
vii. 14, . IX. 50
vii. 15, . X. 117

Matt. vii. 16, 17, . IX. 8
vii. 17; xii. 33, . I. 366
vii. 17, 18, . VI. 205
vii. 17, 18, . VII. 168
vii. 17, 18, . X. 128
vii. 23, . VII. 182
vii. 23, . IX. 228
vii. 23, . IX. 229
vii. 23, . X. 123
vii. 24, . VII. 291
vii. 27, . VII. 310
viii. . II. 57
viii. 2, . VIII. 424
viii. 4, . XI. 204
viii. 11, . VII. 353
viii. 13, . VIII. 298
viii. 17, . IV. 148
viii. 17, . V. 191
viii. 17, . IX. 353
viii. 24, 27, . VI. 454
viii. 27, . VII. 177
ix. 2, . III. 367
ix. 2, . VIII. 297
ix. 6, . I. 360
ix. 6, . XI. 97
ix. 13, . VIII. 466
ix. 29, 30, . VIII. 298
ix. 34, . II. 39
ix. 38, . IV. 256
x. 1, . IX. 257
x. 3, 10, 11, . IX. 449
x. 5, 9, . IX. 39
x. 6, . IX. 468
x. 8, . IX. 501
x. 8, . IX. 506
x. 9, 10, . XI. 382
x. 11, . XI. 97
x. 14, . VII. 461
x. 15, . VII. 319
x. 20, . VI. 55
x. 20, . VI. 56
x. 23, . VI. 467
x. 23, . XI. 98
x. 28, . X. 530
x. 29, . IV. 249
x. 30, . I. 212
x. 30, . VII. 195
x. 37, . VII. 222
x. 37, . VIII. 323
x. 38, . VIII. 325
x. 41, . I. 273
x. 41, . XI. 330
xi. 6, . III. 265
xi. 6, . XI. 296

Matt. xi. 10, . II. 76
xi. 11, . VI. 86
xi. 12, . IV. 297
xi. 12, . VI. 128
xi. 15, . IX. 69
xi. 18, . I. 190
xi. 19, . II. 66
xi. 19, . IV. 551
xi. 20–25, . I. 146
xi. 25, . I. 144
xi. 25, . IV. 261
xi. 25, . IV. 293
xi. 25, . VI. 179
xi. 25, . X. 147
xi. 25, 26, . IX. 152
xi. 25, 26, . X. 164
xi. 25–27, . I. 290
xi. 26, . V. 485
xi. 26, . VI. 223
xi. 27, . VII. 498
xi. 27, . VIII. 155
xi. 27, . VIII. 169
xi. 27, . IX. 140
xi. 28, . IV. 40
xi. 28, . IV. 116
xi. 28, . V. 403
xi. 28, . VIII. 234
xi. 28, . IX. 491
xi. 28, 29, . VIII. 166
xi. 28, 29, . VIII. 220
xi. 29, . X. 421
xii. 3, . XI. 34
xii. 5, . XI. 34
xii. 5, . XI. 35
xii. 7, . VIII. 466
xii. 18, . V. 21
xii. 18, . VI. 361
xii. 18, . IX. 339
xii. 18, 19, . IV. 119
xii. 20, . III. 321
xii. 20, . III. 334
xii. 20, . VI. 28
xii. 24, . I. 161
xii. 24, . II. 39
xii. 24, 25, . I. 485
xii. 26, . II. 37–39
xii. 27, 28, . VI. 61
xii. 28, . I. 356
xii. 28, . V. 228
xii. 28, . VI. 12
xii. 28, . VI. 18
xii. 29, . II. 5
xii. 29, . II. 42
xii. 30, . X. 123

Matt. xii. 31, 32, . X. 295
xii. 32, . IX. 98
xii. 33, . VI. 205
xii. 33, . IX. 8
xii. 34, . III. 247
xii. 34, 35, . VI. 477
xii. 36, . X. 469
xii. 39, . VIII. 328
xii. 39, 40, . IX. 162
xii. 43, . III. 509
xii. 45, . VI. 163
xii. 47, . X. 484
xii. 50, . VII. 294
xiii. 4, . X. 177
xiii. 6, . IX. 295
xiii. 11, . IV. 294
xiii. 11, . IX. 159
xiii. 11, . X. 149
xiii. 11–14, . I. 141
xiii. 15, . IV. 251
xiii. 15, . VI. 313
xiii. 15, . IX. 160
xiii. 20, 21, . VI. 469
xiii. 21, . I. 366
xiii. 21, . VI. 215
xiii. 22, 23, . VII. 297
xiii. 25, . IV. 299
xiii. 33, . X. 129
xiii. 34, . VII. 122
xiii. 39, . VII. 173
xiii. 40, 49, . XI. 40
xiii. 41, 42, . X. 506
xiii. 41, 42, 49, . I. 187
xiii. 43, . IX. 334
xiii. 44, 45, . I. 255
xiii. 45, . IV. 228
xiii. 45, . IV. 238
xiii. 45, . IV. 270
xiii. 45, . VI. 465
xiii. 45, 46, . VIII. 304
xiii. 45, 46, . X. 208
xiii. 52, . XI. 313
xiii. 55–57, . IX. 354
xiv. 7, . IV. 85
xiv. 7–9, . X. 265
xv. 18, 19, . III. 511
xv. 18–20, . X. 49
xv. 18–20, . X. 68
xv. 18–20, . X. 76
xv. 20, . IV. 154
xv. 22, . IV. 258
xv. 22–26, . VIII. 340
xv. 26, . II. 370
xvi. 11, 15, . XI. 48

Matt. xvi. 13, 18, . iv. 405
xvi. 16, . iv. 365
xvi. 16, . iv. 427
xvi. 16, . iv. 429
xvi. 16, . viii. 184
xvi. 16, 17, . viii. 187
xvi. 16, 17, . x. 245
xvi. 17, . i. 242
xvi. 17, . x. 133
xvi. 17, . x. 147
xvi. 17, 18, . iv. 441
xvi. 18, . i. 497
xvi. 18, . xi. 53
xvi. 18, . xi. 71
xvi. 18, 19, . xi. 66
xvi. 19, . iv. 53
xvi. 19, . xi. 56
xvi. 19–21, . vi. 461
xvi. 21, . v. 167
xvi. 21, . ix. 399
xvi. 21–23, . iii. 420
xvi. 23, . ii. 27
xvi. 23, . ii. 29
xvi. 23, . iii. 260
xvi. 23, . vii. 143
xvi. 26, . vii. 422
xvi. 27, . i. 329
xvi. 27, . iv. 434
xvi. 27, . vii. 123
xvi. 27, . ix. 332
xvii. 1, . vii. 104
xvii. 2, . iv. 40
xvii. 5, . viii. 160
xvii. 5, . ix. 339
xvii. 17, . i 275
xvii. 20, . iii. 369
xvii. 20, . x. 228
xvii. 26, . iii. 224
xviii. 3, . vii. 191
xviii. 3, . ix. 380
xviii. 3, . xi. 301
xviii. 10, . i. 187
xviii. 10, . v. 280
xviii. 15–17, . xi. 454
xviii. 15–20, . xi. 65
xviii. 16, . vi. 5
xviii. 17, . i. 544
xviii. 17, . ii. 369
xviii. 17, . xi. 43
xviii. 17, . xi. 47
xviii. 17, . xi. 71
xviii. 17, . xi. 74
xviii. 17, . xi. 233
xviii. 18, . iii. 244
Matt. xviii. 18, . iv. 277
xviii. 18, . xi. 507
xviii. 18–20, . xi. 24
xviii. 19, . xi. 9
xviii. 19, . xi. 52
xviii. 19, . xi. 344
xviii. 20, . xi. 47
xviii. 20, . xi. 72
xviii. 20, . xi. 82
xviii. 20, . xi. 143
xviii. 20, . xi. 285
xviii. 20, . xi. 343
xviii. 21, . ii. 189
xviii. 22, . x. 486
xviii. 23, . vi. 384
xviii. 23–27, . x. 469
xviii. 24, 27, . ii. 189
xviii. 24, 27, . vi. 315
xviii. 24, 27, . vi. 406
xviii. 29, . iv. 191
xix. 3, . ix. 442
xix. 4, 8, . xi. 34
xix. 7, . vii. 51
xix. 16-20, . x. 264
xix. 16–22, . x. 187
xix. 17, . ii. 158
xix. 17, . vi. 268
xix. 17, . vii. 29
xix. 17, . viii. 79
xix. 17, . x. 90
xix. 17–20, . x. 307
xix. 21, . ii. 307
xix. 21, 22 . x. 275
xix. 24, . i. 364
xix. 24, . vi. 444
xix. 26, . viii. 469
xix. 28, . i. 439
xix. 28, . iv. 54
xix. 28, . vi. 195
xix. 28, . vi. 455
xix. 28, . viii. 559
xx. 3, 6, . vi. 484
xx. 6, 9, . vii. 433
xx. 11, 21, 27, . i. 471
xx. 13, . vii. 29
xx. 15, . ii. 448
xx. 15, . ii. 452
xx. 16, . ix. 177
xx. 16, . ix. 185
xx. 22, . iii. 301
xx. 22, . v. 222
xx. 25, 28, . iii. 223
xx. 28, . v. 176
xxi. 16, . i. 510

Matt. xxi. 19, . VI. 343
xxi. 21, . VIII. 439
xxi. 21, 22, . III. 369
xxi. 23, . I. 537
xxi. 23, . X. 6
xxi. 23, . XI. 285
xxi. 30, . VI. 141
xxi. 30, 31, . VII. 231
xxi. 34, . VII. 167
xxi. 37, . VII. 86
xxii. 11, 12, . VII. 385
xxii. 11, 12, . VII. 438
xxii. 14, . IX. 279
xxii. 21, . X. 420
xxii. 30, . I. 161
xxii. 30, . I. 164
xxii. 30, . VII. 115
xxii. 32, . I. 457
xxii. 32, . IV. 78
xxii. 32, . VII. 347
xxii. 32, . VIII. 392
xxii. 37, . VII. 244
xxii. 42, . IV. 405
xxii. 42, 43, . IV. 519
xxii. 42, 43, 44, IV. 523
xxii. 43, . IV. 275
xxii. 43, 44, . IV. 362
xxii. 44, . V. 484
xxiii. 8, 10, . X. 137
xxiii. 15, . II. 118
xxiii. 15, . II. 137
xxiii. 15, . VI. 80
xxiii. 23, . X. 28
xxiii. 34, . XI. 197
xxiii. 38, . IV. 254
xxiii. 39, . IV. 258
xxiv. 3, . XI. 40
xxiv. 14–16, . III. 24
xxiv. 24, . II. 174
xxiv. 24, . IX. 198
xxiv. 24, . X. 252
xxiv. 29, . II. 36
xxiv. 30, . I. 471
xxiv. 31, . I. 192
xxiv. 31, . I. 190
xxiv. 37, 38, . IX. 68
xxiv. 37-39, . X. 551
xxiv. 40, . VII. 250
xxiv. 40, 41, . IX. 185
xxiv. 42, . VII. 159
xxiv. 45, . VI. 37
xxiv. 51, . X. 506
xxiv. 53, . VIII. 112
xxv. . I. 319
Matt. xxv. 1–13, . VI. 215
xxv. 1–13, . VI. 351
xxv. 10, . VIII. 549
xxv. 14, . V. 88
xxv. 14, . IX. 15
xxv. 23, . VII. 464
xxv. 24, . VII. 460
xxv. 24, . X. 88
xxv. 24–27, . X. 58
xxv. 26, . III. 456
xxv. 28, 29 . VII. 303
xxv. 29, . III. 492
xxv. 31, . IX. 332
xxv. 32, . IX. 334
xxv. 34, . VII. 120
xxv. 34, . IX. 165
xxv. 34, . IX. 333
xxv. 34, . IX. 336
xxv. 34, 35, . IX. 71
xxv. 36, 40, . XI. 356
xxv. 41, . II. 74
xxv. 41, . VII. 27
xxvi. 5–7, . XI. 203
xxvi. 6, . VII. 167
xxvi. 29, . VIII. 388
xxvi. 39, . II. 174
xxvi. 39, . V. 170
xxvi. 39, . VIII. 376
xxvi. 41, . VII. 261
xxvi. 48, . V. 127
xxvi. 51, . V. 220
xxvi. 53, . I. 189
xxvi. 53, . VIII. 109
xxvi. 53, 54, . III. 224
xxvi. 64, . I. 468
xxvi. 64, . III. 225
xxvi. 64, . IV. 52
xxvi. 67, . IV. 40
xxvii. 4, 5, . VI. 245
xxvii. 6, . X. 258
xxvii. 19, . IV. 179
xxvii. 46, . I. 30
xxvii. 46, . VII. 194
xxvii. 46, . X. 54
xxvii. 53, . I. 293
xxvii. 54, . IV. 420
xxviii. . VIII. 387
xxviii. 9, . I. 15
xxviii. 18, . I. 500
xxviii. 18, . IV. 53
xxviii. 18, . IX. 353
xxviii. 18–20, . III. 223
xxviii. 18–20, . XI. 346
xxviii. 19, . IX. 467

Matt. xxviii. 19, . II. 503
xxviii. 20, . I. 6
xxviii. 20, . IV. 46
xxviii. 20, . VII. 223
xxviii. 20, . XI. 8
xxviii. 20, . XI. 28
xxviii. 20, . XI. 39
xxviii. 20, . XI. 42
xxviii. 20, . XI. 77
xxviii. 29, . VII. 534
Mark i. 19, . IX. 383
i. 21, . I. 170
i. 24, . VIII. 277
ii. 7, . IV. 437
ii. 7, . VIII. 99
ii. 7, 9, 11, IV. 547
iii. 13, . I. 9
iii. 28, . VII. 336
iii. 35, . X. 421
iv. 5, . I. 414
iv. 7, . IX. 299
iv. 8, . VI. 336
iv. 17, . VI. 199
iv. 17, . VI. 215
iv. 19, . II. 99
iv. 19, . VI. 339
iv. 19, . VI. 469
iv. 19, . IX. 10
iv. 24, . VII. 303
v. . II. 44
v. 7–14, . II. 57
v. 12, . II. 40
v. 22, . XI. 139
v. 30, . III. 226
v. 34, . II. 259
vi. 2, 3, . III. 226
vi. 20, . VII. 274
vi. 20, . VI. 293
vi. 22, . IV. 79
vi. 26, . IV. 180
vi. 26, . VI. 244
vi. 26, . X. 261
vii. 7–9, . VI. 509
vii. 20, . II. 120
vii. 21, . VII. 551
vii. 22, . III. 516
vii. 27, . VIII. 542
viii. 11, . VII. 351
viii. 33, . VI. 465
viii. 35, . IV. 251
ix. 2, . VII. 104
ix. 18, . VIII. 544
ix. 21, 22, . I. 373
ix. 22, 23, . VIII. 508
Mark ix. 23, . I. 426
ix. 23, . VIII. 584
ix. 24, . VIII. 364
ix. 24, . X. 227
ix. 26, . II. 65
ix. 36, 37, . X. 421
ix. 41, . I. 273
ix. 49, . VI. 48
x. 14, . XI. 304
x. 21, . II. 307
x. 24, . VI. 444
x. 35, . II. 93
x. 49, . IX. 493
xii. 30, . I. 337
xii. 31, . IV. 298
xii. 34, . I. 411
xii. 34, . VI. 81
xiii. 11, . VI. 15
xiii. 20, . IX. 150
xiii. 35, 36, . VII. 159
xiv. 11, . IV. 171
xiv. 33, . V. 275
xiv. 36, . V. 72
xiv. 36, . VIII. 112
xiv. 61, . I. 27
xiv. 61, 62, . I. 32
xvi. 9, . VIII. 381
xvi. 15, . IV. 105
xvi. 15, . IV. 222
xvi. 15, . IV. 480
xvi. 15, . VII. 98
xvi. 15, . IX. 39
xvi. 15–20, . XI. 28
xvi. 17, . VIII. 431
xvi. 19, . I. 478
xvi. 19, . X. 222
Luke i. 6, . VII. 146
i. 6, . VII. 158
i. 15, . VI. 19
i. 15, . VI. 29
i. 15, . VI. 412
i. 15–17, . VI. 75
i. 15, 80, . VI. 202
i. 17, . II. 77
i. 17, . VIII. 275
i. 17, . IX. 69
i. 17, . X. 215
i. 26, . V. 146
i. 26–35, . VI. 419
i. 28, . VIII. 201
i. 28, 32, . VIII. 71
i. 29, . I. 15
i. 31, 34, . I. 331
i. 31, 35, . IV. 419

Luke i. 32, 33, . VIII. 63
i. 32, 35, . IV. 443
i. 34, . IV. 275
i. 35, . I. 33
i. 35, . I. 118
i. 35, . I. 356
i. 35, . III. 221
i. 35, . IV. 420
i. 35, . IV. 268
i. 35, . IV. 474
i. 35, . IV. 509
i. 35, . V. 51
i. 35, . V. 59
i. 35, . V. 132
i. 35, . VI. 34
i. 35, . VI. 426
i. 35, . IX. 252
i. 35, . X. 10
i. 37, . VIII. 505
i. 39, . IV. 440
i. 41, . VI. 29
i. 41, 43, . I. 36
i. 46, 47, . IX. 509
i. 46, 47, . IX. 510
i. 47, . VIII. 398
i. 60–72, . VIII. 64
i. 68, . I. 26
i. 68–73, . IX. 348
i. 69–73, . IX. 49
i. 72, . VIII. 28
i. 72, . VIII. 57
i. 72, 73, . VI. 350
i. 72, 73, . VIII. 98
i. 73–75, . XI. 484
i. 74, . VII. 225
i. 77, 78, . VIII. 117
i. 78, . IV. 118
i. 78, 79, . II. 149
i. 79, . I. 135
i. 79, . III. 17
ii. 1, 2, . III. 23
ii. 10, 13, . I. 488
ii. 11, . I. 36
ii. 11, . IV. 519
ii. 11, . IV. 522
ii. 13, 14, . IV. 222
ii. 13, 14, . IX. 461
ii. 14, . VI. 120
ii. 14, . VII. 268
ii. 14, . IX. 115
ii. 14, . IX. 468
ii. 26, 29, . VII. 352
ii. 27, 28, 38, III. 373
ii. 32, . IV. 324

Luke ii. 32, . VI. 68
ii. 35, . III. 281
ii. 40, 42, . III. 458
ii. 48, . V. 164
ii. 49, . IV. 200
iii. . II. 126
iii. 7, . VI. 363
iii. 8, . III. 442
iii. 16, 17, . VII. 302
iii. 20, . X. 105
iii. 21, . VI. 420
iii. 38, . I. 176
iii. 38, . I. 509
iii. 38, . VIII. 156
iii. 38, . X. 10
iv. . II. 40
iv. 1, . VI. 12
iv. 6, . II. 42
iv. 1, 14, 18, IV. 119
iv. 14, . VI. 12
iv. 18, . VI. 12
iv. 36, . I. 429
v. 4, . VIII. 553
v. 6, . IX. 383
v. 21, . VIII. 30
v. 22, . X. 253
v. 24, . XI. 66
v. 39, . III. 428
vi. 1–4, . XI. 422
vi. 27–35, . VIII. 105
vi. 32, . IV. 202
vi. 32, 33, . X. 395
vi. 33, . IV. 189
vi. 34, 35, . IV. 190
vi. 34, 35, . VIII. 57
vi. 35, 36, . VIII. 81
vi. 35, 36, . VIII. 94
vi. 40, . IX. 381
vi. 48, . VIII. 333
vii. . X. 473
vii. 19, 20, . VI. 98
vii. 30, . IV. 178
vii. 30, . VII. 302
vii. 30, . VII. 332
vii. 34, 35, . VII. 8
vii. 37, 39, 48, VIII. 357
vii. 37, 48, . VIII. 373
vii. 47, . VI. 109
vii. 47, . VIII. 382
viii. . II. 41
viii. 3, . III. 226
viii. 5, 12, . II. 43
viii. 7, . VI. 338
viii. 10, . II. 419

Luke viii. 12, . II. 60
viii. 13, . III. 443
viii. 13, . IX. 295
viii. 14, . VII. 297
viii. 14, 15, . II. 449
viii. 15, . VII. 163
viii. 18, . I. 416
viii. 18, . VII. 303
viii. 29, . II. 57
viii. 29, . III. 283
viii. 31, . II. 44
viii. 35, . III. 284
ix. 29, . I. 316
ix. 29, . VII. 106
ix. 35, . IV. 425
ix. 48, . VII. 104
ix. 51, . V. 107
ix. 55, . III. 497
ix. 55, . VI. 162
x. 4, . III. 528
x. 5, . VIII. 570
x. 6, . IX. 40
x. 13, . IX. 156
x. 19, . V. 315
x. 20, . VIII. 43
x. 21, . IV. 219
x. 24, . I. 141
x. 25, . IX. 182
x. 42, . X. 198
xi. . II. 61
xi. 1–13, . VI. 70
xi. 4, 10, . VIII. 571
xi. 5, 6, . VII. 433
xi. 13, . VIII. 558
xi. 13, . VIII. 576
xi. 14, . VIII. 521
xi. 20, . II. 38
xi. 20, . VI. 18
xi. 20–22, . VI. 61
xi. 21, . V. 299
xi. 21, 22, . II. 42
xi. 23, . II. 53
xi. 24, . II. 67
xi. 39, 40, . X. 68
xi. 49, . VII. 8
xii. 4, 5, . VI. 132
xii. 4, 5, . VII. 445
xii. 7, . VII. 195
xii. 15, . VI. 471
xii. 17, 28, . VIII. 129
xii. 19, 20, . X. 207
xii. 20, . VI. 81
xii. 20, . VII. 385
xii. 20, 58, . VII. 452
Luke xii. 21, . VI. 461
xii. 21, . VI. 495
xii. 28, . X. 228
xii. 32, . IX. 320
xii. 32, . IX. 336
xii. 33, . II. 307
xii. 36, 37, . IV. 98
xii. 42, . IV. 523
xii. 42, . XI. 317
xii. 48, . IV. 164
xii. 48, . IV. 167
xii. 50, . IV. 23
xii. 50, . V. 166
xiii. 7, . III. 439
xiii. 7, . IV. 191
xiii. 7, . VI. 342
xiii. 8, . VII. 295
xiii. 15, . II. 369
xiii. 15, . VI. 351
xiii. 16, . III. 258
xiii. 23, . IX. 50
xiii. 24, . VI. 44
xiii. 24, . VI. 128
xiii. 24, . VI. 328
xiii. 24, . VII. 553
xiii. 24, . VIII. 552
xiii. 24, . VIII. 560
xiii. 27, . VII. 256
xiii. 32, . IX. 396
xiii. 34, . VI. 277
xiv. 14, . II. 250
xiv. 14, . I. 360
xiv. 20, . I. 364
xiv. 20, . VI. 444
xiv. 26, . VI. 130
xiv. 26, . VIII. 323
xiv. 31, . VI. 150
xiv. 31, 32, . VI. 126
xv. 4, . VI. 115
xv. 5, . IX. 356
xv. 8, . X. 142
xv. 8–10, . I. 188
xv. 9, . VII. 433
xv. 17, . I. 129
xv. 17, . VII. 545
xv. 19, . VIII. 516
xv. 20, . VI. 111
xv. 20, . XI. 515
xv. 23, 24, . VI. 89
xv. 25, . IV. 142
xvi. 3, 4, . VII. 365
xvi. 8, . II. 28, 29
xvi. 8, . VI. 464
xvi. 9, . VI. 495

Luke xvi. 9, . VII. 353
xvi. 9, . VII. 369
xvi. 9, . VII. 412
xvi. 9, . VII. 427
xvi. 9, . VII. 455
xvi. 11, . I. 313
xvi. 11, . VI. 462
xvi. 15, . [II. 29
xvi. 15, . X. 409
xvi. 16, . I. 142
xvi. 16, . IV. 297
xvi. 16, . V. 5
xvi. 16, . VII. 301
xvi. 16, . VIII. 171
xvi. 20, 21, . VI. 460
xvi. 22, . I. 488
xvi. 22, . VII. 452
xvi. 22–30, . VII. 353
xvi. 25, . II. 17
xvi. 25, . VI. 459
xvi. 25, . VII. 445
xvi. 31, . X. 236
xvii. 4, . XI. 48
xvii. 5, . VIII. 476
xvii. 5, . VIII. 544
xvii. 7–9, . VIII. 526
xvii. 7–10, . XI. 518
xvii. 7–11, . VII. 219
xvii. 20, . I. 377
xvii. 25, . IX. 399
xvii. 28, . IX. 88
xvii. 33, 34, . IX. 185
xviii. 5, . III. 285
xviii. 7, . I. 42
xviii. 8, . III. 313
xviii. 8, . III. 401
xviii. 9, . VIII. 533
xviii. 9, 14, . VIII. 340
xviii. 10, . V. 399
xviii. 11, . IX. 511
xviii. 11, 12, . X. 307
xviii. 18, . VII. 51
xviii. 22, . II. 307
xviii. 32, . V. 265
xix. 27, . X. 120
xix. 31, . VII. 222
xix. 38, . I. 19
xix. 40, . VIII. 112
xix. 42, . VIII. 570
xix. 42, . X. 147
xx. 18, . VII. 310
xx. 36, . VI. 455
xxi. 3, . III. 471
xxi. 10, 11, . XII. 49
Luke xxi. 18, 19, . II. 442
xxi. 19, . II. 446
xxi. 19, . II. 448
xxi. 24, . I. 201
xxi. 28, . I. 122
xxi. 30, 31, . VII. 299
xxi. 34, 36, . VII. 570
xxi. 34, 36, . IX. 403
xxi. 37, . V. 199
xxi. 37, . VII. 206
xxii. 3, . II. 61
xxii. 15, . VII. 376
xxii. 15, . X. 285
xxii. 22, . IV. 179
xxii. 24, 25, . III. 481
xxii. 25, . IV. 394
xxii. 28, . VII. 350
xxii. 29, . I. 475
xxii. 29, . II. 256
xxii. 31, . II. 67
xxii. 31, . III. 258
xxii. 31, . III. 269
xxii. 31, . IX. 231
xxii. 32, . V. 325
xxii. 32, . VI. 511
xxii. 32, . VIII. 589
xxii. 32, . IX. 412
xxii. 44, . III. 306
xxii. 44, . V. 277
xxii. 53, . II. 43
xxii. 53, . III. 256
xxii. 53, . VII. 573
xxii. 66, . XI. 120
xxii. 69, . I. 468
xxii. 70, . XI. 443
xxiii. 11, . IV. 439
xxiii. 14, 16, . IV. 179
xxiii. 30, . III. 49
xxiii. 31, . III. 308
xxiii. 35, . III. 173
xxiii. 35, . IX. 150
xxiii. 46, . I. 30
xxiii. 46, . VII. 429
xxiv. 21, . IV. 104
xxiv. 21, 25, . VIII. 342
xxiv. 25, . X. 230
xxiv. 25, . XI. 502
xxiv. 26, . III. 182
xxiv. 26, . IX. 331
xxiv. 26, . IX. 399
xxiv. 27, . I. 288
xxiv. 27, . III. 214
xxiv. 28, 29, . IV. 256
xxiv. 32, . VI. 145

Luke xxiv. 32, . VIII. 162
xxiv. 38, . II. 446
xxiv. 38, . III. 284
xxiv. 39, . IV. 140
xxiv. 45, 46, IV. 494
xxiv. 46, 47, 49, IV. 106
xxiv. 47, . IV. 220
xxiv. 47, . VI. 19
xxiv. 49, . VI. 8
xxiv. 49, . VI. 9
xxiv. 49, . VI. 52
xxiv. 50, 51, . IV. 46
xxiv. 50, 51, . IV. 107
xxiv. 50, 51, . XI. 347
John i. . IV. 562
i. 1, . IV. 355
i. 1, . IV. 410
i. 1, . IV. 434
i. 1, . IV. 434
i. 1, . IV. 492
i. 1, . IV. 552
i. 1, . VII. 7
i. 1, 2, . IV. 407
i. 1, 2, . IV. 460
i. 1, 2, 3, . IV. 549
i. 1–3, . VI. 17
i. 1, 3, 12, I. 32
i. 1–15, . X. 101
i. 1, 14, 18, 31, IV. 414
i. 3, . IV. 354
i. 3, 4, . IV. 556
i. 3–13, . VI. 254
i. 3, 14, 18, IV. 527
i. 4, 5, . IV. 560
i. 4, 5, . IV. 563
i. 9, . V. 102
i. 9, . VI. 254
i. 9, . VI. 433
i. 9, . IX. 296
i. 10, . XI. 443
i. 10, 11, . VII. 142
i. 11, . IV. 97
i. 12, . II. 315
i. 12, . II. 336
i. 12, . IV. 509
i. 12, . VIII. 34
i. 12, . VIII. 158
i. 12, . VIII. 344
i. 12, 13, . VI. 151
i. 12, 13, . VI. 194
i. 12, 13, . VIII. 503
i. 12, 13, . IX. 327
i. 13, . II. 93, 94
i. 13, . VI. 180
John i. 13, . VI. 409
i. 13, . VI. 411
i. 13, . VI. 454
i. 13, . VIII. 562
i. 13, . IX. 424
i. 13, . IX. 478
i. 14, . IV. 233
i. 14, . IV. 264
i. 14, . IV. 309
i. 14, . IV. 318
i. 14, . IV. 328
i. 14, . IV. 355
i. 14, . IV. 369
i. 14, . IV. 422
i. 14, . IV. 463
i. 14, . IV. 478
i. 14, . VI. 56
i. 14, . IX. 332
i. 14, . IX. 368
i. 14, . VII. 19
i. 14, . VII. 105
i. 14, 17, . IV. 559
i. 14, 18, . IV. 427
i. 14, 19, . IV. 241
i. 15, . IV. 408
i. 15, 18, 30, 34, IV. 421
i. 16, . IV. 8
i. 16, . IV. 365
i. 16, . VI. 222
i. 17, 18, . IV. 293
i. 17, 18, . IV. 481
i. 18, . IV. 266
i. 18, . IV. 413
i. 18, . IV. 510
i. 18, . VII. 26
i. 18, . IX. 364
i. 29, . V. 420
i. 29, 34, 49, VIII. 183
i. 32, . I. 245
i. 32, 33, . IV. 120
i. 32–34, . VI. 12
i. 33, . IV. 326
i. 33, . IX. 297
i. 38–41, . VIII. 171
i. 45, . VI. 517
i. 51, . I. 163
i. 51, . IX. 265
i. ii. iii. . VIII. 161
ii. 11, . III. 257
ii. 11, . IV. 508
ii. 19, . I. 195
ii. 19, . I. 430
ii. 24, . VII. 190
iii. 3, 4, . X. 145

John iii. 3, 12, . VII. 531
iii. 3, 12, . X. 152
iii. 5, . V. 390
iii. 6, . I. 365
iii. 6, . I. 375
iii. 6, . II. 83
iii. 6, . X. 113
iii. 6, . VI. 17
iii. 6, . VI. 56
iii. 6, . VI. 74
iii. 6, . VI. 158
iii. 6, . VI. 206
iii. 6, . IX. 478
iii. 6, . X. 10
iii. 6, . X. 40
iii. 8, . VI. 44
iii. 8, . VI. 55
iii. 8, . VII. 72
iii. 8, . X. 63
iii. 10, . XI. 81
iii. 11, . X. 163
iii. 11, . X. 406
iii. 12, . VIII. 485
iii. 13, . IV. 275
iii. 13, . IV. 441
iii. 13, . V. 383
iii. 13, . VII. 50
iii. 13, . VII. 103
iii. 14, . IX. 399
iii. 14, 15, . VIII. 216
iii. 16, . I. 126
iii. 16, . II. 79
iii. 16, . II. 216
iii. 16, . IV. 86
iii. 16, . VI. 151
iii. 16, . VII. 485
iii. 16, . VIII. 160
iii. 17, . IV. 208
iii. 18, . I. 441
iii. 18, . VI. 45
iii. 18, . VI. 77
iii. 18, . VII. 302
iii. 18, 19, . VII. 335
iii. 19, . VII. 329
iii. 19, . X. 114
iii. 20, . IV. 172
iii. 21, . VI. 303
iii. 21, . IX. 297
iii. 27, . VIII. 151
iii. 31, . I. 382
iii. 31, . I. 396
iii. 31, 32, . IV. 242
iii. 33, . I. 241
iii 33, . . VII. 55

John iii. 33, . VIII. 263
iii. 34, . VI. 11
iii. 34, . XI. 43
iii. 35, . IX. 94
iii. 36, . II. 119
iii. 36, . II. 136
iii. 36, . II. 207
iii. 36, . II. 331
iii. 36, . VI. 198
iv. 1, 3, . III. 224
iv. 6–23, . VI. 43
iv. 9, . II. 369
iv. 10, . VI. 67
iv. 10, 14, . X. 424
iv. 13, 14, . VI. 469
iv. 14, . VI. 30
iv. 14, . VI. 56
iv. 14, . VII. 132
iv. 14, . VII. 168
iv. 14, . VIII. 364
iv. 14, . VIII. 397
iv. 14, . IX. 329
iv. 22, . VI. 80
iv. 24, . VI. 163
iv. 24, . VIII. 181
iv. 26, . VIII. 171
iv. 31–34, . X. 276
iv. 32, 34, . VI. 516
iv. 32–34, . X. 189
iv. 34, . V. 166
iv. 37, . IV. 302
v. 1, . II. 313
v. 4, . VI. 445
v. 4, . XI. 12
v. 17, . IV. 355
v. 17, . IV. 426
v. 17, 19, 20, IV. 440
v. 18, 24, . I. 441
v. 19, 20, . I. 461
v. 19, . V. 9
v. 19, . V. 22
v. 19, . V. 42
v. 19, . VII. 530
v. 19, 20, . IV. 368
v. 19, 20, . IV. 465
v. 19, 20, . IX. 141
v. 19, 23, . IV. 81
v. 20, . II. 50
v. 20, . IV. 527
v. 20–25, . I. 437
v. 21, . II. 210
v. 21, . II. 236
v. 21, 23, . IV. 80
v. 21, 22, 24, IV. 53

John v. 22, . iv. 564
v. 22, . iii. 223
v. 22, . iv. 210
v. 22, . iv. 564
v. 22, . v. 113
v. 22, . v. 540
v. 22, 23, . i. 101
v. 22, 23, . i. 503
v. 22, 23, . vi. 7
v. 22, 23, . vi. 499
v. 22, 23, . vii. 498
v. 22, 23, . ix. 148
v. 22, 27, . iv. 522
v. 22–27, . viii. 66
v. 23, . iv. 358
v. 23, . iv. 496
v. 23, . iv. 474
v. 23, . viii. 172
v. 23, . viii. 369
v. 23, 24, . vii. 485
v. 24, . ii. 207
v. 24, . vii. 451
v. 24, . viii. 168
v. 24, 25, . ii. 237
v. 25, . ii. 203
v. 25, 26, . vii. 534
v. 26, . i. 180
v. 26, . ii. 209
v. 26, . iii. 438
v. 26, . iv. 366
v. 26, . iv. 509
v. 26, . iv. 513
v. 26, . vii. 194
v. 28, . ii. 255
v. 29, . ii. 250
v. 29, . ii. 254
v. 30–32, . iv. 360
v. 31, . vii. 528
v. 33, 34, . i. 235
v. 34, . iv. 210
v. 35, . iv. 184
v. 35, . iv. 561
v. 39–43, . viii. 173
v. 40, . viii. 161
v. 40, . viii. 307
v. 40, . viii. 350
v. 43, . x. 230
v. 44, . ii. 5
v. 44, . ii. 29
v. 44, . iv. 493
v. 44, . vi. 446
v. 44, . vi. 494
v. 44, . vii. 552
v. 44, . x. 310

John v. 45, . i. 221
v. 45, . iv. 85
v. 45, 47, . x. 240
v. 46, 47, . x. 236
v. 47, . viii. 485
vi. . ii. 207
vi. . viii. 174
vi. 27, . i. 244
vi. 27, . iv. 212
vi. 27, . v. 23
vi. 27–29, . viii. 552
vi. 27–29, . viii. 583
vi. 29, . iii. 257
vi. 29, . v. 6
vi. 29, . vi. 446
vi. 29, . vii. 292
vi. 29, . viii. 3
vi. 32, . viii. 159
vi. 33–41, . i. 409
vi. 35–45, . ix. 72
vi. 36, 37, . viii. 152
vi. 36–40, . viii. 172
vi. 37, . ii. 387
vi. 37, . ii. 424
vi. 37, . iv. 502
vi. 37, . v. 26
vi. 37, . viii. 157
vi. 37, . viii. 168
vi. 37, . viii. 228
vi. 37, . viii. 247
vi. 37, . viii. 307
vi. 37, . viii. 343
vi. 37, . viii. 482
vi. 37–39, . vi. 517
vi. 37–39, . ix. 112
vi. 37–39, . ix. 356
vi. 37–40, . iv. 113
vi. 38, . iv. 381
vi. 38, 39, . iv. 82
vi. 39, . ii. 250
vi. 39, . ii. 265
vi. 39, . ix. 358
vi. 40, . i. 378
vi. 40, . ii. 250
vi. 40, . ii. 411
vi. 40, . vii. 66
vi. 40, . viii. 163
vi. 40, . viii. 216
vi. 40, . viii. 257
vi. 44, . vi. 451
vi. 44, . vi. 456
vi. 44, . viii. 155
vi. 44, viii. 350
vi. 44, . viii. 573

John vi. 44, 45, . II. 424
vi. 44, 45, . VI. 421
vi. 44, 45, . VIII. 304
vi. 44, 45, . X. 157
vi. 44, 65, . VIII. 144
vi. 45, . IV. 238
vi. 45, . VII. 498
vi. 45, . VIII. 162
vi. 45, . VIII. 165
vi. 45, . VIII. 198
vi. 46, . VIII. 473
vi. 47, . VIII. 463
vi. 47–54, . VIII. 269
vi. 53, . VIII. 160
vi. 55, . VI. 451
vi. 55, . VII. 314
vi. 56, . IV. 366
vi. 56, 57, . IV. 340
vi. 56, 57, . VIII. 188
vi. 57, . II. 209
vi. 57, . IV. 371
vi. 60–63, . IV. 341
vi. 61, . IV. 441
vi. 63, . VI. 160
vi. 63, . VII. 80
vi. 63, . VII. 95
vi. 63, 64, . VIII. 173
vi. 64, 65, . VI. 421
vi. 64, 65, . IX. 159
vi. 68, . VI. 467
vi. 69, . IV. 420
vi. 69, . IV. 427
vi. 69, . XI. 55
vi. 70, . II. 164
vi. 70, . VII. 261
vii. 3–5, . VI. 224
vii. 17, . III. 323
vii. 17, 18, . VII. 144
vii. 18, . IV. 382
vii. 24, . X. 203
vii. 27, 42, 52, . X. 389
vii. 29, . IV. 424
vii. 37, . VIII. 232
vii. 37, 38, . IV. 110
vii. 37–39, . VI. 70
vii. 38, . I. 248
vii. 38, 39, . VI. 13
vii. 38, 39, . VI. 52
vii. 38, 39, . VI. 56
vii. 38, 39, . VII. 133
vii. 39, . IV. 121
vii. 39, . V. 126
vii. 48, . IX. 180
viii. 12, . I. 381
John viii. 12, . II. 209
viii. 12, . VI. 434
viii. 12, . IX. 296
viii. 13, 14, . VIII. 378
viii. 17, 18, . VI. 4
viii. 17–19, . VII. 526
viii. 21, . VI. 82
viii. 24, . IV. 140
viii. 24, . IV. 406
viii. 24, . VIII. 170
viii. 24, . VIII. 212
viii. 24, . VIII. 222
viii. 28–44, . II. 37
viii. 32, . VII. 334
viii. 34, . X. 282
viii. 35, . VI. 57
viii. 35, . IX. 431
viii. 36, . II. 107
viii. 39, . IX. 488
viii. 40, . I. 224
viii. 40–44, . VI. 155
viii. 41, . IV. 426
viii. 42, . IV. 415
viii. 44, . II. 39
viii. 44, . II. 50
viii. 44, . II. 86
viii. 44, . II. 101
viii. 44, . II. 120
viii. 44, . III. 261
viii. 44, . IV. 159
viii. 44, . IV. 182
viii. 44, . VII. 27
viii. 44, . VII. 256
viii. 44, . VII. 336
viii. 44, . X. 65
viii. 44, . X. 107
viii. 44, . X. 134
viii. 44, . X. 213
viii. 44, . X. 372
viii. 51, . VII. 420
viii. 56, . VIII. 259
viii. 58, . IV. 409
viii. 58, . VIII. 41
ix. 3, . II. 127
ix. 4, . VII. 573
ix. 10, . II. 21
ix. 29, . VIII. 497
ix. 32, . X. 149
ix. 34, . X. 127
ix. 51, . XII. 12
x. . II. 210
x. 2, 3, . IV. 513
x. 3, . VII. 135
x. 3. . VIII. 271

John x. 3, 14, 16, viii. 409
x. 3, 26, 27, viii. 248
x. 4, . ii. 200
x. 6, . iv. 106
x. 10, . ii. 19
x. 10, . ii. 215
x. 10, . iii. 458
x. 14, . i. 288
x. 14, . v. 26
x. 14, . ix. 228
x. 14, 15, . iv. 368
x. 14, 15, . viii. 146
x. 14–16, . vi. 422
x. 15, . ii. 387
x. 15, 16, . ix. 356
x. 15, 18, . iv. 113
x. 16, . iv. 131
x. 16, . viii. 225
x. 16, . viii. 268
x. 16, . xi. 312
x. 17, 18, . iv. 114
x. 18, . i. 430
x. 18, . v. 24
x. 18, . vii. 194
x. 24–37, . viii. 486
x. 25, 26, . iv. 220
x. 26, . iv. 441
x. 26, . ix. 159
x. 26, . ix. 229
x. 28, . iv. 53
x. 28, . ix. 411
x. 29, . i. 337
x. 29, . iv. 381
x. 30, . i. 73
x. 30, . iv. 81
x. 30, . iv. 217
x. 30, . vii. 527
x. 30, . viii. 168
x. 30–33, . iv. 430
x. 30–38, . ix. 132
x. 30–39, . iv. 431
x. 31, 33, 36, 38, iv. 360
x. 33, . iv. 20
x. 33–36, . viii. 184
x. 35, . iv. 432
x. 37, 38, . iv. 361
x. 37, 38, . iv. 362
x. 37, 38, . iv. 441
x. 37, 38, . vii. 528
xi. 9, . vii. 167
xi. 15, . iv. 220
xi. 16, . iv. 106
xi. 21, 32, . vi. 95
xi. 22–41, . iv. 83
John xi. 23, . i. 346
xi. 23–39, . x. 229
xi. 25, . ii. 202
xi. 25, 26, . vii. 344
xi. 25–27, . viii. 185
xi. 26, . vii. 420
xi. 26, . ix. 327
xi. 26, . xii. 12
xi. 40, . x. 228
xi. 45, . vi. 427
xi. 47, . iv. 184
xi. 51, . ii. 419
xi. 51, . v. 235, 236
xi. 51, 52, . ii. 387
xi. 53, 54, . iii. 224
xii. 23, . v. 168
xii. 23, . vi. 502
xii. 23, 24, . ix. 307
xii. 24, . ii. 215
xii. 24, . ii. 253
xii. 24, . ii. 420
xii. 24, . iv. 209
xii. 24, . iv. 213
xii. 24, . iv. 568
xii. 24, . vii. 197
xii. 26, . vii. 230
xii. 27, . viii. 146
xii. 27, 28, . vii. 206
xii. 28, . ii. 38
xii. 28, . ix. 148
xii. 31, . i. 161
xii. 31, . i. 370
xii. 31, . i. 489
xii. 31, . ii. 31
xii. 31, . ii. 39
xii. 31, . ii. 65
xii. 31, 32, . vi. 361
xii. 32, . ii. 388
xii. 32, . vii. 314
xii. 36, . iv. 187
xii. 37, 39, 40, 44, iv. 359
xii. 40, . iv. 332
xii. 40, . vii. 557
xii. 40, 41, . iv. 250
xii. 41, . iv. 478
xii. 41, . ix. 131
xii. 42, . iv. 175
xii. 46–48, . viii. 214
xii. 47, 48, . viii. 137
xii. 48, . vii. 306
xiii. 1, . ii. 169
xiii. 1, . iv. 96
xiii. 1, . iv. 122

John xiii. 1, . VII. 192
xiii. 1, . IX. 211
xiii. 1, . IX. 238
xiii. 2, . II. 60
xiii. 2, . III. 264
xiii. 7, . VI. 347
xiii. 7, . VIII. 208
xiii. 8, . X. 76
xiii. 13, . IX. 159
xiii. 18, . II. 164
xiii. 23, . VI. 460
xiii. 27, . V. 168
xiii. 32, . IV. 496
xiii. 34, . I. 276
xiii. 34, . III. 14
xiv. 1, . II. 207
xiv. 1, . II. 449
xiv. 1, . IV. 12
xiv. 1, . VI. 346
xiv. 1, . VIII. 143
xiv. 1–3, . XI. 450
xiv. 1–6, . VIII. 368
xiv. 1, 7, 8, . VIII. 349
xiv. 1–20, . I. 242
xiv. 1–23, . VIII. 377
xiv. 2, . IV. 50
xiv. 2, . IV. 99
xiv. 2, . VII. 361
xiv. 2, . VII. 369
xiv. 2, 3, . VII. 50
xiv. 3, . II. 238
xiv. 3, . VII. 452
xiv. 3, 19, . IV. 100
xiv. 4–9, . III. 445
xiv. 6, . II. 409
xiv. 6–8, . VIII. 574
xiv. 8, 21, . VIII. 399
xiv. 9, . IV. 264
xiv. 9, . IV. 357
xiv. 9, 10, . IX. 114
xiv. 10, . IV. 370
xiv. 10, 11, . IV. 362
xiv. 10, 11, . VIII. 167
xiv. 11, 13, 16, IV. 102
xiv. 12, . I. 437
xiv. 12, . IV. 108
xiv. 13, 16, 26, IV. 360
xiv. 14, 15–23, VI. 65
xiv. 16, . IV. 62
xiv. 16, . IV. 101
xiv. 16, . IV. 120
xiv. 16, 17, . VI. 55
xiv. 16–20, . VIII. 366
xiv. 16, 26, . VI. 70
John xiv. 17, . VI. 63
xiv. 17, . VI. 409
xiv. 17, . VIII. 473
xiv. 18, . VII. 465
xiv. 18, . IX. 359
xiv. 18-21, . VIII. 380
xiv. 19, . VI. 455
xiv. 19, . VII. 345
xiv. 19, 20, . XI. 361
xiv. 20, . I. 243
xiv. 20, . IV. 340
xiv. 20, . IV. 368
xiv. 20, . IV. 370
xiv. 20, . IV. 405
xiv. 20, . VI. 347
xiv. 20, . VII. 142
xiv. 20, . IX. 148
xiv. 20, . IX. 265
xiv. 21, . I. 250
xiv. 21, . IV. 161
xiv. 21, . V. 436
xiv. 21, . VI. 279
xiv. 21, . VI. 451
xiv. 21, . VII. 185
xiv. 21, . IX. 149
xiv. 21, 22, . IX. 147
xiv. 21–23, . IV. 261
xiv. 21, 23, . VII. 448
xiv. 23, . II. 412
xiv. 23, . III. 309
xiv. 26, . I. 245
xiv. 26, . VI. 52
xiv. 27, . I. 16
xiv. 28, . I. 31
xiv. 28, . IV. 83
xiv. 28, . IV. 381
xiv. 28, . V. 45
xiv. 28, . V. 109
xiv. 28, . VIII. 401
xiv. 31, . IV. 20
xiv. 31, . VI. 186
xiv. 31, . IX. 108
xiv., xv., xvi., VI. 1
xiv.–xvii. . II. 397
xv. 1, 2, . III. 435
xv. 1–17, . VI. 400
xv. 2, . VI. 343
xv. 2, . VI. 410
xv. 2, . VII. 162
xv. 2, . VII. 511
xv. 3, 4, . II. 409
xv. 4, 5, . VII. 171
xv. 4, 5, 10, IX. 109
xv. 5, . VI. 222

John xv. 6, . iv. 514
xv. 6, . ix. 299
xv. 6, . x. 532
xv. 6, . xi. 68
xv. 6, 10, 28, viii. 392
xv. 7, . ii. 412
xv. 8, . vi. 503
xv. 8, . vii. 234
xv. 9–11, . iv. 134
xv. 9–11, . viii. 356
xv. 10, . iv. 115
xv. 10, 11, . iv. 147
xv. 10–15, . vii. 191
xv. 11, . vii. 464
xv. 12, . xi. 478
xv. 12, 13, . i. 276
xv. 13, . ii. 212
xv. 13, . vii. 193
xv. 14, . vi. 131
xv. 14, . vii. 179
xv. 14, . vii. 316
xv. 14, 16, . vii. 173
xv. 15, . iv. 238
xv. 15, . vi. 139
xv. 15, . vi. 142
xv. 15, . vii. 213
xv. 15, . vii. 224
xv. 16, . iv. 492
xv. 16, . vi. 10
xv. 16, . vii. 244
xv. 16, . xi. 77
xv. 19, . ii. 25
xv. 19, . ii. 164
xv. 22, . iv. 164
xv. 24, 25, . vii. 336
xv. 26, . v. 484
xv. 26, . vi. 52
xv. 26, . ix. 141
xv. 27, . iv. 159
xvi. . vi. 520
xvi. 2, . vi. 244
xvi. 2, . vi. 303
xvi. 6, 7, . x. 251
xvi. 6–11 . vi. 359
xvi. 7, . iv. 99
xvi. 7, 16, 18, iv. 101
xvi. 8, . ii. 346
xvi. 8, . viii. 471
xvi. 8–10, . vi. 48
xvi. 9, . viii. 482
xvi. 9, 10, . iv. 48
xvi. 10, . iv. 440
xvi. 11, . i. 370
xvi. 12, . vii. 142
John xvi. 12, 25, . vii. 493
xvi. 13, . vi. 419
xvi. 13, 15, . iv. 355
xvi. 13–15, . iv. 369
xvi. 13–15, . v. 42
xvi. 14, . iv. 264
xvi. 14, . vi. 499
xvi. 14, . vii. 498
xvi. 14, . viii. 370
xvi. 14, . ix. 147
xvi. 14, 15, . vi. 51
xvi. 14, 15, . viii. 46
xvi. 15, . iv. 361
xvi. 15, . iv. 368
xvi. 15, . iv. 527
xvi. 15, . ix. 137
xvi. 15, . ix. 140
xvi. 16, . iv. 100
xvi. 16, . vi. 52
xvi. 23–26, . iv. 102
xvi. 24, . i. 481
xvi. 24, . iii. 363
xvi. 24, . iii. 445
xvi. 25, . viii. 158
xvi. 26, 27, . iv. 86
xvi. 27, . viii. 191
xvi. 28, . ii. 429
xvi. 33, . i. 112
xvi. 33, . vi. 316
xvii. . ii. 396
xvii. . iv. 66
xvii. . iv. 364
xvii. . iv. 486
xvii. 1, . vi. 497
xvii. 1–22, . i. 553
xvii. 2, . ii. 210
xvii. 2, . iv. 53
xvii. 2, . iv. 77
xvii. 2, . v. 40
xvii. 2, 3, . vii. 483
xvii. 2, 3, . viii. 172
xvii. 3, . i. 166
xvii. 3, . iv. 435
xvii. 3, . iv. 546
xvii. 3, . v. 121
xvii. 3, . vii. 63
xvii. 3, . viii. 77
xvii. 3, . viii. 140
xvii. 3, 24, . iv. 229
xvii. 4, . iv. 75
xvii. 4, . v. 133
xvii. 4, . vi. 499
xvii. 5, . i. 72
xvii. 5, . i. 76

John xvii. 5, . IV. 552
xvii. 5, . IV. 454
xvii. 5, . V. 543
xvii. 5, 24, . IV. 499
xvii. 6, . IV. 87
xvii. 6, . IV. 261
xvii. 6, . V. 25
xvii. 6, . VII. 8
xvii. 6, 12, . IX. 355
xvii. 6–20, . IX. 307
xvii. 7, . IV. 497
xvii. 9, . I. 93
xvii. 9, . II. 164
xvii. 9, . IX. 361
xvii. 10, . IV. 368
xvii. 10, . IX. 94
xvii. 10, 11, . IX. 134
xvii. 10, 24, . I. 98
xvii. 11, . IV. 359
xvii. 11, . IX. 115
xvii. 12, . II. 118
xvii. 12, . IX. 184
xvii. 12, 15, . VII. 160
xvii. 13, 22, 23, IV. 134
xvii. 15, . IV. 99
xvii. 15, . IX. 414
xvii. 17, . X. 98
xvii. 19, . IV. 38
xvii. 19, . V. 49
xvii. 19, . V. 345
xvii. 19, . VI. 86
xvii. 19, . VII. 222
xvii. 19, . X. 130
xvii. 20, . I. 6
xvii. 20, . I. 221
xvii. 20, . XI. 77
xvii. 20–23, . IX. 139
xvii. 20–26, . IX. 106
xvii. 21, . II. 387
xvii. 21, . IX. 145
xvii. 21, 22, . IV. 363
xvii. 21–23, . IV. 362
xvii. 21–23, . VII. 463
xvii. 22, . II. 262
xvii. 22, . VII. 462
xvii. 22, . IX. 96
xvii. 22, . IX. 363
xvii. 22, 23, . II. 410
xvii. 22, 23, . IX. 84
xvii. 22, 23, . IX. 265
xvii. 22, 24, . IV. 499
xvii. 22–24, . IX. 88
xvii. 23, . I. 151
xvii. 23, . II. 279
John xvii. 23, . IV. 115
xvii. 23, . VI. 180
xvii. 23, . IX. 340
xvii. 23, . IX. 347
xvii. 23, 24, . IV. 511
xvii. 23, 24, . IX. 129
xvii. 23–26, . II. 176
xvii. 24, . I. 78
xvii. 24, . II. 156
xvii. 24, . IV. 51
xvii. 24, . IV. 81
xvii. 24, . IV. 234
xvii. 24, . IV. 318
xvii. 24, . IV. 465
xvii. 24, . IV. 565
xvii. 24, . IV. 568
xvii. 24, . V. 547
xvii. 24, . VI. 498
xvii. 24, . VII. 197
xvii. 24, . VII. 461
xvii. 24, . VIII. 387
xvii. 24, . IX. 348
xvii. 24, . IX. 361
xvii. 24, . IX. 368
xvii. 25, . IX. 17
xvii. 26, . IV. 370
xviii. 1–21, . V. 196
xviii. 4, . IV. 20
xviii. 4, . IV. 23
xviii. 4, . V. 168
xviii. 4, . XI. 449
xviii. 19–21, . V. 250
xviii. 19–21, . IX. 443
xviii. 22, . III. 225
xviii. 28, . X. 260
xviii. 36, . VIII. 64
xviii. 36, . XI. 71
xviii. 37, . I. 224
xviii. 37, . IV. 561
xix. 7, . IV. 425
xix. 11, . IV. 158
xix. 12, . X. 121
xix. 30, . V. 103
xix. 31, 32, . VII. 452
xix. 37, . IV. 446
xx. . IV. 5
xx. 6, . I. 15
xx. 14–16, . VIII. 384
xx. 16, 17, . VIII. 380
xx. 17, . I. 30
xx. 17, . I. 87
xx. 17, . II. 306
xx. 17, . IV. 82
xx. 17, . IV. 104

John xx. 20, . iv. 330
xx. 21, . i. 8
xx. 22, . vi. 15
xx. 22, . vi. 50
xx. 22, . vi. 52
xx. 23, . iii. 244
xx. 23, . xi. 24
xx. 25, . i. 34
xx. 25–28, . iv. 520
xx. 27, . i. 13
xx. 27, . iv. 426
xx. 28, . iv. 520
xx. 28, . viii. 185
xx. 29, . i. 261
xx. 29, . iv. 106
xx. 30, . iv. 106
xx. 30, . v. 243
xxi. 17, . vi. 109
xxi. 17, . vi. 112
xxi. 17, . vi. 139
xxi. 18, . viii. 516
Acts i. 2, . vi. 15
i. 4, . i. 246
i. 4, . vi. 9
i. 8, . vi. 10
i. 10, 11, . xi. 43
i. 11, . vii. 113
i. 13–17, . ix. 273
i. 15–vi. 5, . i. 541
i. 15–20, . ix. 194
i. 17, . ix. 184
i. 18, . ii. 54
i. 20, . iii. 365
i. 21, 22, . i. 10
i. 25, . iv. 197
ii. 4, . iv. 519
ii. 5, 9–11, . i. 540
ii. 16–18, . vi. 8
ii. 22, . i. 429
ii. 23, . iv. 19
ii. 24, . i. 335
ii. 24, . i. 351
ii. 24, . i. 435
ii. 24, . i. 438
ii. 24, . ii. 237
ii. 24, . ii. 249
ii. 24, . iii. 393
ii. 24, . iv. 30
ii. 24, . iv. 126
ii. 24, . iv. 269
ii. 25, . iv. 63
ii. 25, . ix. 365
ii. 25–37, . vii. 206
ii. 30, . vii. 188
Acts ii. 32, . i. 463
ii. 33, . i. 475
ii. 33, . iv. 62
ii. 33, . iv. 85
ii. 33, . iv. 107
ii. 33, . vi. 8
ii. 33, . vi. 52
ii. 33, . vi. 417
ii. 33, . ix. 353
ii. 33, . ix. 338
ii. 33, 36, . iv. 121
ii. 33, 36, . vi. 13
ii. 33, 41, . i. 247
ii. 34–36, . iii. 221
ii. 36, . iv. 474
ii. 36, . iv. 522
ii. 36, . iv. 532
ii. 37, 38, . x. 328
ii. 38, 39, . ix. 493
ii. 40, . xi. 519
ii. 41, . vi. 422
ii. 41, . xi. 531
ii. 42, . xi. 388
ii. 42, 43, . vii. 290
ii. 44, 47, . vii. 287
ii. 46, . xi. 109
ii. 46, 47, . xi. 308
iii. 15, . ii. 212
iii. 21, . i. 197
iii. 21, . ii. 312
iii. 21, . iii. 111
iii. 25, . i. 156
iii. 25, . i. 172
iii. 25, . i. 459
iii. 25, . ix. 432
iii. 25, . ix. 493
iii. 25, 26, . ix. 37
iii. 25, 26, . ix. 468
iii. 26, . iv. 107
iii. 26, . iv. 343
iii. 36, . i. 64
iv. . vi. 22
iv. 2, . i. 429
iv. 3, . ix. 359
iv. 11, . iv. 436
iv. 13, . iii. 420
iv. 16, . vi. 292
iv. 16, 40, . iv. 173
iv. 19, . vi. 294
iv. 22, . ix. 83
iv. 27, . i. 31
iv. 27, . vi. 50
iv. 28, . viii. 237
iv. 28, . ix. 399

Acts iv. 29, 30, . IV. 108
iv. 32, . IV. 217
iv. 32, . IX. 108
iv. 32, 33, . XI. 345
iv. 34, 35, . XI. 530
iv. 35, . XI. 514
v. 3, . II. 61
v. 3, 4, . VII. 319
v. 5, . VI. 19
v. 13, . IX. 108
v. 21, . XI. 69
v. 29–32, . VIII. 325
v. 31, . I. 475
v. 31, 32, . IV. 221
v. 32, . VI. 59
v. 39, . X. 121
v. 41, . II. 444
vi. 1–3, . XI. 334
vi. 3, . VI. 29
vi. 7, . VII. 538
vi. 10, . X. 251
vii. 2, . VI. 497
vii. 2, . IX. 34
vii. 2, . IX. 332
vii. 5, . VIII. 448
vii. 5–7, . VII. 348
vii. 22, . I. 3
vii. 27, . X. 176
vii. 32–37, . IV. 358
vii. 37, 38, . VI. 8
vii. 38, . XI. 18
vii. 38, . XI. 88
vii. 48, . I. 372
vii. 51, . I. 351
vii. 51, . VI. 44
vii. 55, 59, . VII. 453
vii. 56, . IV. 565
vii. 58, . VI. 110
vii. 59, . VII. 343
viii. . VIII. 192
viii. 1, . II. 430
viii. 1, . XI. 89
viii. 5, 6, . XI. 499
viii. 8, 9, . VI. 490
viii. 9, 10, . IX. 202
viii. 9–11, . VIII. 256
viii. 12, . VI. 267
viii. 21, . I. 207
viii. 21, . VI. 55
viii. 22, . III. 512
viii. 23, . VI. 141
viii. 23, . X. 112
viii. 23, . X. 117
viii. 29, . VI. 15

Acts viii. 32, 33, . VIII. 185
viii. 35, . IV. 14
viii. 37, . VIII. 171
viii. 37, . VIII. 284
viii. 37, . VIII. 364
viii. 38, 39, . I. 233
ix. . VIII. 148
ix. 1, . VI. 110
ix. 6, . VI. 425
ix. 13, . VI. 111
ix. 14, 15, . I. 345
ix. 15, . I. 8
ix. 15, . VI. 244
ix. 15, . IX. 150
ix. 15, 16, . VIII. 227
ix. 17, . I. 10
ix. 21, 22, . I. 7
ix. 31, . VIII. 47
ix. 31, . XI. 93
x. . II. 71
x. . II. 313
x. . VI. 10
x. 9, . V. 472
x. 11, 12, . I. 156
x. 11, 12, . IX. 78
x. 15, . IX. 462
x. 19, 20, . VIII. 378
x. 28, . VII. 147
x. 34, . VI. 492
x. 34, . VIII. 568
x. 34, 36, . I. 174
x. 36, . IV. 530
x. 36–44, . VI. 417
x. 37, . IV. 119
x. 38, . IV. 121
x. 38, . VI. 12
x. 38, . VI. 13
x. 38, . VI. 52
x. 41, . VI. 68
x. 43, . II. 312
x. 43, . VIII. 149
x. 43, . VIII. 212
x. 44, . IV. 245
x. 44, . VI. 15
x. 44, . VI. 417
x. 44, . XI. 361
x. 45, . I. 13
x. 45, . VI. 59
x. 47, . VI. 69
x. 47, . VII. 419
xi. 3, . VII. 147
xi. 12, . VI. 15
xi. 15, . VI. 10
xi. 15, . VIII. 149

Acts xi. 18, . VI. 19
xi. 19, . II. 430
xi. 23, . II. 220
xi. 23, . VII. 252
xi. 23, . VIII. 313
xi. 24, . VI. 16
xi. 24, . VI. 19
xi. 24, . VI. 49
xi. 24, . XI. 532
xi. 28, . III. 23
xi. 28, . VI. 29
xi. 30, . XI. 29
xi. 31, . VI. 37
xii. . III. 384
xii. 5, . XI. 262
xii. 5, . XI. 420
xii. 24, . VI. 521
xii. 46, . IV. 314
xiii. 1, . XI. 193
xiii. 1, . XI. 418
xiii. 1, 2, . IV. 360
xiii. 2, . I. 8
xiii. 2, . IV. 358
xiii. 2, . VI. 14
xiii. 2, . VIII. 378
xiii. 2, . IX. 131
xiii. 2, . XI. 121
xiii. 2, . XI. 377
xiii. 4, . VI. 15
xiii. 10, . VI. 196
xiii. 10, . VII. 164
xiii. 10, . X. 128
xiii. 14, 46, 49, XI. 94
xiii. 32, 33, . IV. 622
xiii. 32, 33, . VII. 185
xiii. 32, 34, . I. 459
xiii. 33, . I. 429
xiii. 33, . IV. 37
xiii. 33, . IV. 49
xiii. 33, . IV. 458
xiii. 33, . VI. 12
xiii. 33, . VI. 455
xiii. 33, . VIII. 380
xiii. 34, . II. 192
xiii. 34, . VIII. 41
xiii. 38, . IV. 15
xiii. 39, . II. 337
xiii. 39, . IV. 436
xiii. 41, . X. 148
xiii. 41, . XI. 361
xiii. 46, . IV. 248
xiii. 46, . IX. 486
xiii. 46, . IX. 493
xiii. 48, . I. 226

Acts xiii. 48, . IX. 88
xiii. 48, . IX. 320
xiii. 50, . X. 401
xiv. 6, . XI. 98
xiv. 15, 18, . IX. 32
xiv. 16, . IV. 194
xiv. 16, . IX. 24
xiv. 16, . IX. 228
xiv. 17, . IV. 200
xiv. 17, . IV. 201
xiv. 17, . IX. 500
xiv. 17, . IX. 509
xiv. 22, . IX. 399
xiv. 22, 23, . XI. 319
xiv. 23, . XI. 64
xiv. 23, . XI. 94
xiv. 23, . XI. 96
xiv. 23, . XI. 135
xiv. 23, . XI. 339
xiv. 27, . II. 343
xiv. 27, . VII. 540
xiv. 27, . VIII. 145
xiv. 27, . XI. 56
xiv. 27, . XI. 102
xiv. 27, . XI. 105
xv. 5, . VI. 241
xv. 7, . VII. 147
xv. 7–9, . I. 238
xv. 8, . VII. 7
xv. 8, 9, . VI. 10
xv. 8, 9, . VI. 21
xv. 9, . VI. 242
xv. 11, . II. 231
xv. 11, . II. 300
xv. 11, . II. 326
xv. 11, . VIII. 170
xv. 11, . VIII. 568
xv. 11, . IX. 235
xv. 15–17, . VIII. 70
xv. 16, . IX. 467
xv. 16, . IX. 482
xv. 16, 17, . VIII. 64
xv. 16–18, . IX. 27
xv. 21, . XI. 74
xv. 23, . I. 15
xvi. 6, . IX. 40
xvi. 6, 7, . VI. 15
xvi. 7, . VIII. 569
xvi. 9, . III. 34
xvi. 11, . VIII. 167
xvi. 20, . II. 371
xvi. 30, . IX. 431
xvi. 30, 31, . VIII. 212
xvi. 31, . IV. 12

Acts xvi. 31, . IX. 468
xvi. 31, 34, . VIII. 143
xvi. 33, 34, . I. 233
xvi. 37, . IV. 35
xvii. 11, . IV. 254
xvii. 18, . II. 249
xvii. 24, . IX. 120
xvii. 24, 29, . VII. 5
xvii. 25, . VIII. 57
xvii. 25, 28, . VIII. 32
xvii. 26, . II. 126
xvii. 26, . IX. 31
xvii. 26, 28, . VII. 426
xvii. 27, . VII. 548
xvii. 28, . IV. 194
xvii. 28, . VI. 459
xvii. 30, . IV. 164
xvii. 31, . II. 255
xvii. 31, . IV. 564
xviii. . VI. 87
xviii. 2, . II. 372
xviii. 10, . VIII. 569
xviii. 10, . IX. 16
xviii. 14, . VI. 290
xviii. 17, . VII. 314
xviii. 24, 25, . VII. 289
xviii. 25–27, . VII. 142
xviii. 27, . II. 313
xix. . II. 63
xix. 1, . I. 12
xix. 1, . XI. 297
xix. 1, 2, . 668
xix. 4, . VI. 362
xix. 4, . XI. 120
xix. 5, . IX. 281
xix. 15, 16, . IX. 400
xix. 19, . I. 2
xix. 24, 25, . X. 313
xix. 34, 35, . II. 27
xix. 39, . XI. 67
xix. 39–41, . XI. 88
xix. 40, . XI. 285
xx. . I. 3
xx. 7, . XI. 33
xx. 7, . XI. 42
xx. 7, . XI. 88
xx. 17, . I. 12
xx. 18, 19, . XI. 495
xx. 20, . I. 25
xx. 20, . XI. 230
xx. 20, 21, . VI. 520
xx. 21, . II. 408
xx. 21, . VII. 549
xx. 22, . IV. 12
Acts xx. 24, . VII. 222
xx. 24, . VII. 399
xx. 24, . VIII. 286
xx. 28, . I. 263
xx. 28, . IV. 77
xx. 28, . IV. 278
xx. 28, . IV. 430
xx. 28, . V. 105
xx. 28, . VI. 37
xx. 28, . VI. 182
xx. 28, . XI. 8
xx. 28, . XI. 62
xx. 28, . XI. 64
xx. 28, . XI. 161
xx. 28, . XI. 226
xx. 32, . I. 226
xx. 32, . XI. 370
xx. 35, . VIII. 466
xxi. 13, . II. 457
xxi. 18, . XI. 508
xxii. 5, . XI. 120
xxii. 11, . I. 315
xxii. 14, . VII. 239
xxii. 20, . VI. 110
xxiii. 1, . VI. 289
xxiii. 1, . VII. 149
xxiv. 14, 16, . VII. 148
xxiv. 20, . VI. 435
xxiv. 26, . VI. 431
xxv. 26, . IX. 462
xxvi. 5, . IX. 175
xxvi. 6, . I. 248
xxvi. 9, . VI. 243
xxvi. 11, . II. 64
xxvi. 12, 13, . VII. 107
xxvi. 16, . I. 345
xxvi. 16, . IV. 108
xxvi. 16–18, . I. 10
xxvi. 17–19, . VIII. 173
xxvi. 18, . I. 208
xxvi. 18, . I. 271
xxvi. 18, . I. 301
xxvi. 18, . II. 50
xxvi. 18, . II. 53
xxvi. 18, . II. 324
xxvi. 18, . II. 335
xxvi. 18, . IV. 14
xxvi. 18, . VI. 408
xxvi. 18, . VIII. 288
xxvi. 18, . X. 149
xxvi. 22, . XI. 376
xxvi. 27, . I. 2
xxviii. 3, 4, . X. 387
xxviii. 25, . IX. 131

Rom. i. 1–4, . iv. 443
i. 2–4, . iv. 421
i. 3, . iv. 232
i. 3, . iv. 422
i. 3, 4, . i. 30
i. 3, 4, . ii. 81
i. 3, 4, . iv. 629
i. 3, 4, . viii. 176
i. 3, 4, . viii. 185
i. 4, . i. 195
i. 4, . ii. 395
i. 4, . ii. 397
i. 4, . iv. 230
i. 4, . iv. 262
i. 4, . iv. 269
i. 4, . vi. 427
i. 4, . vi. 440
i 4, . vi. 457
i. 4, . vii. 185
i. 5, . i. 536
i. 6, . vi. 331
i. 6, . ix. 337
i. 6, . i. 11
i. 8, . vi. 415
i. 12, . xi. 355
i. 14, . iv. 295
i. 17, . i. 290
i. 17, . ii. 313
i. 17, . vi. 105
i. 17, . vi. 409
i. 17, . viii. 281
i. 17–19, . i. 403
i. 18, . iv. 560
i. 18, . vi. 254
i. 18, . vi. 260
i. 18, . vi. 284
i. 18, . vi. 286
i. 18, . vi. 357
i. 18, . x. 104
i. 18, 21, . vi. 269
i. 19, 20, . iv. 261
i. 19, 20, . iv. 438
i. 19, 20, . vii. 67
i. 19, 20, . viii. 76
i. 19, 20 . x. 227
i. 20, . iv. 268
i. 20, . iv. 478
i. 20, . iv. 479
i. 20, . vi. 428
i. 20, . vi. 498
i. 20, . vii. 46
i. 20, . vii. 69
i. 20, . viii. 100
i. 20, . xi. 363

Rom. i. 20–22, . x. 176
i. 21, . iv. 161
i. 21, . iv. 165
i. 21, . vi. 168
i. 21, . vi. 279
i. 21, . vi. 303
i. 21, . vi. 505
i. 21, . ix. 499
i. 21, . ix. 500
i. 21, . x. 91
i. 21–23, . x. 196
i. 21, 28, . x. 144
i. 22, . iv. 167
i. 22, . vi. 495
i. 23, . vii. 6
i. 23, 25, . iv. 373
i. 24, . ii. 101
i, 24, . iv. 230
i. 24, . vi. 279
i. 25, . i. 27
i. 25, . iv. 387
i. 25, . vii. 5
i. 26, 27 . x. 320
i. 28, . iii. 515
i. 28, . vi. 286
i. 28, . vi. 313
i. 28, . vii. 140
i. 28, . vii. 328
i. 28, . x. 114
i. 28, . x. 193
i. 29–32, . x. 61
i. 30, . iv. 156
i. 32, . iii. 523
i. 32, . iv. 178
i. 32, . vi. 313
i. 32, ii. 1, . x. 160
i. 32, ii. 15, . vii. 47
ii. 1, . i. 405
ii. 1, . iv. 169
ii. 2, . vi. 304
ii. 3, . vi. 313
ii. 4, . i. 336
ii. 4, . ii. 141
ii. 4, . iv. 177
ii. 4, 5, . vi. 353
ii. 5, . ii. 185
ii. 7, . ii. 436
ii. 8, . ii. 67
ii. 8, 9, . x. 500
ii. 9, . iv. 488
ii. 10, . ix. 493
ii. 10, . i. 19
ii. 12, 15, . vi. 304
ii. 12, 16, . vi. 353

Rom. ii. 13, . I. 7
ii. 14, . II. 125
ii. 14, . III. 247
ii. 14, . IV. 169
ii. 14, . VI. 197
ii. 14, . VI. 402
ii. 14, 15, . I. 403
ii. 14, 15, . VI. 204
II. 14, 15, . VI. 231
ii. 15, . I. 397
ii. 15, . IV. 194
ii. 15, . VI. 284
ii. 15, . VI. 349
ii. 15, . VII. 295
ii. 15, . X. 189
ii. 15, 20, . VI. 357
ii. 15–23, . X. 97
ii. 17–19, . X. 132
ii. 18, . VI. 290
ii. 18, . VI. 294
ii. 20, . IV. 296
ii. 20, . XI. 338
ii. 20, . XI. 366
ii. 22–24, . VIII. 236
ii. 23, . V. 93
ii. 24, . IV. 184
ii. 25, . II. 76
ii. 27, . II. 116
ii. 27, . VI. 267
ii. 27, . X. 99
ii. 28, . II. 83
ii. 28, . III. 127
ii. 30–34, . VIII. 10
iii. . II. 138
iii. . II. 313
iii., iv. . II. 334
iii., iv. . VII. 180
iii. 1, . IX. 429
iii. 2, . IV. 252
iii. 2, . IV. 314
iii. 3, . IX. 485
iii. 4, . VIII. 96
iii. 5, . VI. 89
iii. 8, . VI. 115
iii. 9, . VI. 93
iii. 10–12, . X. 156
iii. 11, . II. 90
iii. 11, . II. 98
iii. 11, 18, . X. 91
iii. 13–15, . X. 128
iii. 14, . I. 203
iii. 17, . VI. 312
iii. 19, . X. 79
iii. 19, 23, . X. 301
Rom. iii. 20, . I. 288
iii. 20, . VI. 310
iii. 21, . VI. 378
iii. 21, 22. . IX. 44
iii. 22, . II. 224
iii. 22, . II. 317
iii. 22, . VIII. 225
iii. 22–24, . VIII. 197
iii. 22–24, . VIII. 229
iii. 22–28, . VIII. 279
iii. 23, . II. 90
iii. 23, . IV. 316
iii. 23, . VI. 80
iii. 23, . VI. 269
iii. 23, . VI. 460
iii. 23, . X. 425
iii. 23, 24, . IV. 275
iii. 23, 24, . VIII. 334
iii. 24, . II. 71
iii. 24, . II. 22
iii. 24, . II. 320
iii. 24, . V. 31
iii. 24, . V. 74
iii. 24, . VI. 92
iii. 24, . VI. 94
iii. 24, . VIII. 141
iii. 24, . VIII. 219
iii. 24, 25, . VIII. 134
iii. 24, 25, . VIII. 361
iii. 24, 26, . IV. 61
iii. 24–26, . VI. 310
iii. 25, . I. 73
iii. 25, . II. 408
iii. 25, . IV. 12
iii. 25, . IV. 18
iii. 25, . IV. 215
iii. 25, . IV. 539
iii. 25, . V. 420
iii. 25, . V. 535
iii. 25, . VI. 127
iii. 25, 26, . IV. 20
iii. 25, 26, . VIII. 5
iii. 25, 26, . VIII. 206
iii. 26, . I. 124
iii. 26, . VIII. 316
iii. 27, . V. 366
iii. 27, . VIII. 460
iii. 27, . VIII. 484
iii. 27, 28, . IX. 476
iii. 28, . IV. 33
iii. 28, 31, . VIII. 523
iii. 31, . IX. 476
iii. 33, . IV. 154
iv. 2, . V. 364

Rom. iv. 2–5, . VIII. 515
iv. 2, 20, 23, VI. 181
iv. 3, . VIII. 297
iv. 4, . II. 223
iv. 4, . VI. 224
iv. 4, 5, . II. 323
iv. 5, . I. 447
iv. 5, . II. 315
iv. 5, . II. 350
iv. 5, . III. 334
iv. 5, . IV. 12
iv. 5, . VI. 21
iv. 5, . VI. 103
iv. 5, . VI. 310
iv. 5, . VI. 383
iv. 5, . VI. 451
iv. 5, . VII. 18
iv. 5, . VII. 553
iv. 5–7, . VI. 125
iv. 5–7, . VIII. 339
iv. 7, . IV. 156
iv. 7, . IX. 26
iv. 7–9, . II. 439
iv. 10, . VII. 160
iv. 11, . I. 243
iv. 11, . VI. 85
iv. 12, . VI. 94
iv. 13, . I. 512
iv. 13, . II. 336
iv. 13, . VIII. 133
iv. 13, . XI. 55
iv. 13, 14, 16, VII. 67
iv. 14, . VIII. 278
iv. 16, . II. 225
iv. 16, . IV. 38
iv. 16, . V. 38
iv. 16, . VI. 346
iv. 16, . VIII. 461
iv. 17, . I. 460
iv. 17, . II. 204
iv. 17, . II. 215
iv. 17, . VIII. 35
iv. 17, . VIII. 135
iv. 17–21, . X. 246
iv. 18, . I. 303
iv. 19, . II. 345
iv. 20, . VI. 504
iv. 20, . VIII. 315
iv. 20, . VIII. 347
iv. 20, . VIII. 439
iv. 20, 21, . VIII. 468
iv. 21, . I. 425
iv. 21, . VIII. 115
iv. 21, . VIII. 277

Rom. iv. 21, 23, 24, 25, IV. 26
iv. 24, 25, . I. 430
iv. 25, . VI. 312
iv. 25, . VI. 456
iv. 25, . VIII. 136
iv. 25, . VIII. 166
v. 1, . II. 337
v. 1, . VI. 308
v. 1, . VI. 310
v. 1–5, . VI. 25
v. 1, 2, 3, 5, 11, VI. 125
v. 1, 10, . IV. 64
v. 1, 11, . VI. 315
v. 1, 11, . VI. 316
v. 1, 11, . VIII. 143
v. 1, 11, . VIII. 191
v. 1, 11, . VIII. 337
v. 1, 11, . X. 263
v. 2, . VI. 76
v. 2, . VI. 438
v. 2, . IX. 233
v. 2, 3, 11, I. 297
v. 2, 10, . IV. 64
v. 2, 11, . VI. 135
v. 3, . II. 456
v. 4, 5, . I. 302
v. 5, . I. 21
v. 5, . I. 259
v. 5, . II. 157
v. 5, . VI. 58
v. 5, . VI. 67
v. 5, 6, . VII. 138
v. 6, . I. 202
v. 6, . VI. 384
v. 6, 8, 10, X. 85
v. 7, . IX. 320
v. 8, . II. 212
v. 8, . IV. 86
v. 8, . VI. 140
v. 8, . VII. 193
v. 8, 10, . V. 14
v. 9, . II. 314
v. 9, . II. 331
v. 9, 10, . IV. 68
v. 10, . II. 351
v. 10, . IV. 45
v. 10, . IV. 56
v. 10, . IV. 65
v. 10, . V. 511
v. 10, . VI. 92
v. 10, . VI. 107
v. 10, . VI. 456
v. 10, . IX. 360
v. 11, . II. 17

Rom. v. 11, . II. 331
v. 11, . IV. 391
v. 11, . VI. 49
v. 11, . VI. 184
v. 12, . VII. 125
v. 12, . IX. 228
v. 12–14, . X. 4
v. 12, 15, . IX. 480
v. 12, 14, 18, IV. 32
v. 12, 18, . II. 12
v. 12–18, . II. 127
v. 12–18, . X. 339
v. 12, 19, . X. 53
v. 13, . II. 135
v. 13, . II. 228
v. 13, . V. 15
v. 13, . VII. 26
v. 13, . X. 47
v. 14, . I. 509
v. 14, . IV. 31
v. 14, . VII. 69
v. 14, . VII. 74
v. 14, . VII. 86
v. 14, . IX. 69
v. 14, . IX. 385
v. 14–17, . IV. 32
v. 14–21, . X. 62
v. 15, . II. 222
v. 15, 16, . VI. 94
v. 15, 16, . IX. 161
v. 15–17, . IX. 338
v. 15, 16, 18, IX. 481
v. 15–18, . VIII. 141
v. 15–20, . IV. 161
v. 16–18, . X. 16
v. 17, . II. 18
v. 17, . II. 187
v. 17, . II. 231
v. 17, . II. 324
v. 17, . IV. 21
v. 17, . IV. 154
v. 17, . V. 31
v. 17, . V. 342
v. 17, . V. 347
v. 17, . V. 510
v. 17, . VI. 315
v. 17, . VIII. 134
v. 17, 19, . IX. 309
v. 18, . II. 207
v. 18, . IV. 38
v. 18, . IV. 51
v. 18, . VI. 458
v. 19, . II. 130
v. 19, . V. 343

Rom. v. 19, . VIII. 36
v. 19, 20, . X. 23
v. 20, . IV. 236
v. 20, . VIII. 203
v. 20, . X. 41
v. 21, . II. 225
v. 21, . VI. 79
v. 21, . VI. 259
v. 21, . VI. 260
v. 21, . VI. 307
v. 21, . IX. 123
v. 21, . IX. 413
v. 24, . IX. 236
vi. . II. 264
vi. 1, . IV. 385
vi. 1, . X. 39
vi. 1, 3, . VII. 310
vi. 2, . II. 233
vi. 2, 3, . VIII. 319
vi. 3–7, . VI. 228
vi. 3, 4, . VI. 41
vi. 3–13, . VII. 316
vi. 4, . VI. 230
vi. 4, . VI. 456
vi. 4, . VI. 498
vi. 4, 5, 11, . III. 500
vi. 4, 6, . III. 451
vi. 5, . VI. 338
vi. 5, . VI. 398
vi. 5–11, . II. 241
vi. 5–11, . IX. 362
vi. 6, . VI. 201
vi. 6, . VI. 229
vi. 6, . IX. 310
vi. 7–22, . XII. 14
vi. 8, . II. 237
vi. 9, . II. 203
vi. 9, . III. 182
vi. 9–11, . VI. 408
vi. 9–12, . VI. 79
vi. 10, . I. 430
vi. 10, . II. 208
vi. 10, . IV. 20
vi. 10, . VII. 346
vi. 10, 11, . II. 211
vi. 10, 11, . IV. 33
vi. 11, . IV. 41
vi. 11, . V. 292
vi. 12, 13, . X. 297
vi. 12–14, . VI. 84
vi. 12, 14, . VI. 284
vi. 13, . II. 106
vi. 13, . IV. 196
vi. 13, . X. 65

Rom. vi. 14, . II. 230
vi. 14, . II. 347
vi. 14, . VI. 79
vi. 14, . VI. 249
vi. 14, . VI. 259
vi. 14, . VI. 260
vi. 14, . VI. 306
vi. 14, . VI. 350
vi. 14, . VI. 352
vi. 14, . IX. 413
vi. 14, 16, . VII. 330
vi. 17, . I. 145
vi. 17, II. 199, 201
vi. 17, . VI. 390
vi. 17, . VI. 413
vi. 17, . XI. 324
vi. 17, 18, . VI. 75
vi. 17, 18, . VII. 223
vi. 18, 22, . VI. 273
vi. 19, . X. 217
vi. 19, 20, . X. 49
vi. 20, . II. 53
vi. 21, . IV. 153
vi. 21, . VI. 101
vi. 22, . VII. 423
vi. 22, . VII. 511
vi. 23, . II. 230
vi. 23, . VII. 52
vii. . II. 19
vii. . II. 93, 94
vii. . VI. 364–5
vii. . VI. 395
vii. 1, . II. 347
vii. 1, . IV. 122
vii. 1, . VI. 249
vii. 1, . VI. 258
vii. 1, . VI. 306
vii. 1, 2, . IV. 167
vii. 1, 4, . VI. 236
vii. 1–4, . VI. 348
vii. 1–4, . VI. 352
vii. 1–5, . X. 413
vii. 1, 4, 6, . VI. 232
vii. 2, 3, . VI. 80
vii. 2, 3, . X. 111
vii. 3, . VIII. 321
vii. 3–7, . VI. 380
vii. 4, . IV. 346
vii. 4, . VII. 163
vii. 4, 6, . VII. 169
vii. 5, . II. 59
vii. 5, . II. 84
vii. 5, . II. 88
vii. 5, . II. 107

Rom. vii. 5, . VI. 103
vii. 5, 6, . VI. 317
vii. 6, . I. 417
vii. 6, . VI. 262
vii. 6, . X. 407
vii. 7, . VII. 299
vii. 7–9, . X. 169
vii. 7–10, . VIII. 219
vii. 7–10, . X. 307
vii. 8, . II. 87
vii. 8, . X. 59
vii. 8–11, . VI. 309
vii. 8–14, . VI. 195
vii. 8, 18, 21, . IV. 169
vii. 9, . II. 13, 14
vii. 9, . III. 500
vii. 9, . VI. 348
vii. 9, . VI. 447
vii. 9, . VI. 471
vii. 9–11, . X. 381
vii. 10, . VI. 306
vii. 10, . VI. 387
vii. 10, . VII. 51
vii. 10, . IX. 476
vii. 10, 11, . VI. 458
vii. 11, . VI. 310
vii. 11, 12, . III. 246
vii. 11, 12, 13, . IV. 13
vii. 12, . VI. 349
vii. 12, 14, . X. 147
vii. 12–18, . VI. 263
vii. 13, . II. 84
vii. 13, . IV. 158
vii. 13, . VI. 386
vii. 13, . VI. 448
vii. 14, . II. 79
vii. 14, . II. 81
vii. 14, . VI. 165
vii. 14, . VI. 292
vii. 14, 22, . VI. 185
vii. 14, 22, . VII. 328
vii. 15–17, . X. 268
vii. 16, . VI. 289
vii. 16, . VI. 293
vii. 17, . II. 121
vii. 17, 18, . X. 55
vii. 17, 18, . X. 87
vii. 18, . VI. 281
vii. 18, . X. 298
vii. 18, 25, . VII. 325
vii. 20, . X. 82
vii. 22, 23, . X. 364
vii. 22, 25, . VII. 427
vii. 23, . II. 92

Rom. vii. 23, . II. 108
vii. 23, . VI. 259
vii. 23, . VI. 260
vii. 23, . X. 50
vii. 23, . X. 57
vii. 23, . X. 308
vii. 23, 24, . IX. 11
vii. 24, . II. 20
vii. 24, . VIII. 306
vii. 24, . X. 70
vii. 24, 25, . VII. 505
vii. 25, . V. 325
vii. 25, . VI. 350
vii. 25, . VII. 270
viii. . II. 21
viii. . II. 84
viii. 1, . II. 27
viii. 1, . IV. 167
viii. 1–4, . V. 349
viii. 2, . II. 208
viii. 2, . X. 130
viii. 3, . II. 75
viii. 3, . IV. 16
viii. 3, . IV. 20
viii. 3, . IV. 209
viii. 3, . VI. 260
viii. 3, . VI. 281
viii. 3, . VI. 331
viii. 3, . VI. 455
viii. 4, . II. 333
viii. 4, . IV. 20
viii. 4, . V. 182
viii. 4, . VI. 282
viii. 4, . IX. 476
viii. 5, . II. 81
viii. 5, . II. 88
viii. 5, . VI. 169
viii. 5, 6, . VI. 69
viii. 5–11, . II. 209
viii. 6, . II. 207
viii. 6, . II. 208
viii. 7, . I. 360
viii. 7, . II. 79
viii. 7, . II. 90
viii. 7, . IV. 156
viii. 7, . V. 84
viii. 7, . VI. 164
viii. 7, . VI. 185
viii. 7, . VI. 253
viii. 7, . VI. 428
viii. 7, . IX. 327
viii. 7, . X. 50
viii. 7, . X. 95
viii. 7, . X. 113

Rom. viii. 7, . X. 186
viii. 7, 8, . VI. 214
viii. 8, . VI. 159
viii. 9, . VI. 55
viii. 9, . X. 59
viii. 9, . X. 88
viii. 9, 10, 23, . I. 262
viii. 10, 11, . VII. 100
viii. 10, 11, . VII. 125
viii. 10, 11, . VII. 416
viii. 10, 11, . XII. 8
viii. 11, . I. 465
viii. 11, . II. 204
viii. 11, . II. 211
viii. 11, . II. 238
viii. 11, . II. 392
viii. 11, . II. 400
viii. 11, . VI. 13
viii. 11, . VI. 38
viii. 11, . VI. 457
viii. 11–13, . VI. 40
viii. 12, . VI. 113
viii. 12–14, . VII. 207
viii. 13, . III. 245
viii. 13, . VI. 29
viii. 13, . VI. 69
viii. 13, . VI. 412
viii. 13, . VII. 454
viii. 14, 15, . VI. 56
viii. 15, . VI. 21
viii. 15, . VI. 37
viii. 15, . VI. 48
viii. 15, . VI. 56
viii. 15, . VI. 357
viii. 15, . VI. 363
viii. 15, . VI. 386
viii. 15, 16, . VI. 18
viii. 16, . I. 306
viii. 16, . VI. 27
viii. 16, . VIII. 362
viii. 16, . VIII. 370
viii. 16, 17, . VIII. 376
viii. 17, . I. 88
viii. 17, . IV. 497
viii. 17, . IV. 563
viii. 17, . VI. 468
viii. 17, . VII. 335
viii. 17, . IX. 102
viii. 17, . IX. 364
viii. 17, 32, . IV. 243
viii. 17, 32, . IV. 310
viii. 18, . VII. 456
viii. 18, . X. 204
viii. 19, 20, . VII. 102

Rom. viii. 19–21, . I. 196
viii. 19, 21, . VII. 375
viii. 19–22, . I. 517
viii. 20, IV. 155
viii. 20, IV. 567
viii. 20, 21, . IX. 479
viii. 20–22, . IV. 191
viii. 20–22, . X. 313
viii. 22, IV. 78
viii. 23, . I. 261
viii. 23, . IV. 511
viii. 23, . VI. 9
viii. 23, . VII. 372
viii. 23, 24, . IV. 331
viii. 24, . VII. 237
viii. 25, 28, 29, VII. 71
viii. 26, . IV. 107
viii. 26, . VI. 33
viii. 26, 27, . V. 8
viii. 27, . IV. 19
viii. 27, . X. 173
viii. 28, . IX. 270
viii. 28, . IX. 279
viii. 28, . IX. 285
viii. 28, 29, . IX. 406
viii. 28, 30, . IX. 11
viii. 28–30, . IX. 242
viii. 29, . I. 74
viii. 29, . I. 98
viii. 29, . IV. 469
viii. 29, . IV. 470
viii. 29, . VI. 218
viii. 29, . VI. 221
viii. 29, . VI. 421
viii. 29, . VII. 537
viii. 29, . IX. 17
viii. 29, . IX. 86
viii. 29, . IX. 105
viii. 29, . IX. 399
viii. 29, 30, . XI. 359
viii. 29, 30, 33, IX. 340
viii. 30, . II. 237
viii. 30, . VI. 156
viii. 30, . VIII. 135
viii. 30, . IX. 277
viii. 30, . IX. 310
viii. 31, . IX. 234
viii. 32, . I. 257
viii. 32, . II. 217
viii. 32, . II. 227
viii. 32, . II. 253
viii. 32, . II. 315
viii. 32, . IV. 157
viii. 32, IV. 426

Rom. viii. 32, . VII. 194
viii. 32, . VIII. 445
viii. 32, . VIII. 524
viii. 32, . III. 238
viii. 33, . VIII. 133
viii. 34, . I. 505
viii. 34–39, . VI. 91
viii. 35, . II. 441
viii. 35, . IX. 115
viii. 35–37, . II. 175
viii. 37, . II. 165
viii. 37, . VI. 24
viii. 37, . VIII. 338
viii. 37–39, . VI. 180
viii. 37–39, . VI. 463
viii. 38, . I. 79
viii. 39, . II. 177
viii. 39, . IV. 370
viii. 39, . IX. 118
viii. 39, . IX. 340
ix. . II. 159
ix. 1, . VI. 312
ix. 1–3, . VI. 27
ix. 1–3, . VI. 317
ix. 1–3, . VI. 513
ix. 2, . II. 443
ix. 4, . IV. 245
ix. 4, . IV. 253
ix. 4, . IV. 323
iv. 4, . IV. 511
ix. 4, . IX. 101
ix. 4, . IX. 429
ix. 5, . IV. 373
ix. 5, . IV. 387
ix. 5, . IV. 445
ix. 5, . IX. 429
ix. 6, 7, . IX. 16
ix. 6, 7, . IX. 489
ix. 7, 8, . IX. 34
ix. 11, . II. 173
ix. 11, . VI. 226
ix. 11, . IX. 158
ix. 11, . IX. 182
ix. 11, . IX. 240
ix. 15, . II. 156
ix. 15, . II. 319
ix. 15, . IX. 46
ix. 15, 16, . VI. 331
ix. 16, . II. 154
ix. 16, . VIII. 195
ix. 17, . II. 268
ix. 17, . VI. 441
ix. 17, . VIII. 545
ix. 17, 18, . VIII. 109

Rom. ix. 21, . vii. 5
ix. 21, . ix. 483
ix. 22, . ii. 138
ix. 22, . ii. 285
ix. 22, . iv. 191
ix. 22, . vii. 388
ix. 22, . viii. 88
ix. 22, . x. 496
ix. 22, . x. 523
ix. 22, 23, . i. 105
ix. 22, 23, . ii. 185
ix. 22, 23, . ix. 323
ix. 23, . i. 120
ix. 23, . ii. 275
ix. 23, . ii. 303
ix. 23, . ii. 308
ix. 23, . iv. 231
ix. 23, . iv. 246
ix. 23, . iv. 262
ix. 23, . iv. 270
ix. 23, . vi. 92
ix. 23, . vi. 200
ix. 23, . vi. 498
ix. 23, . vi. 504
ix. 23, . vii. 415
ix. 23, . ix. 84
ix. 23, . xii. 6
ix. 25, . xi. 287
ix. 29, . ix. 6
ix. 30, . vi. 307
ix. 30, . vi. 313
ix. 30, . vi. 315
ix. 30, . viii. 405
ix. 30, 31, . ix. 177
ix. 31, 32, . vi. 309
ix. 31, 32, . viii. 487
ix. 31, 32, . x. 427
ix. 32, . iv. 298
ix. 33, . viii. 308
x. . vi. 15
x. . viii. 504
x. 1, . vi. 244
x. 2, . vi. 239
x. 2, . vi. 357
x. 2, . viii. 546
x. 2, 3, . x. 427
x. 3, . iii. 236
x. 3, . v. 358, 360
x. 3, . vi. 303
x. 3, . vi. 310
x. 3, . vi. 331
x. 4, . v. 344
x. 4, . vi. 248
x. 4, . vi 249

Rom. x. 6, . iv. 51
x. 6, . vi. 350
x. 6, 7, . viii. 335
x. 7, . vi. 482
x. 8–11, . viii. 286
x. 9, . i. 460
x. 9, . viii. 273
x. 9, 10, . vii. 484
x. 12, . ii. 182
x. 12, . ii. 185
x. 12, . ii. 190, 193
x. 12, . ii. 270
x. 12, . viii. 425
x. 12, . ix. 129
x. 13–17, . vi. 118
x. 14, . vii. 548
x. 14, . viii. 220
x. 14, 15, . vi. 375
x. 14-18, . xi. 359
x 15, . v. 5
x. 16, . iii. 368
x. 16, . vii. 538
x. 17, . vi. 88
x. 18, . xi. 378
x. 20, 21, . ix. 177
x. 21, . ii. 67
x. 38, . vi. 50
xi. . ii. 302
xi. . ii. 332
xi. . vi. 397
xi. 1, . ii. 176
xi. 1–7, . ix. 15
xi. 2, . vii. 536
xi. 2, . ix. 111
xi. 4, . ix. 5
xi. 4, 5, . ix. 181
xi. 5, . ii. 224
xi. 5, . ii. 156
xi. 5, . ix. 168
xi. 5, . ix. 227
xi. 5–7, . viii. 195
xi. 5, 7, . viii. 254
xi. 5, 7, . ix. 345
xi. 6, . ii. 228
xi. 6, . viii. 217
xi. 6, . ix. 5
xi. 6, . ix. 11
xi. 6, . ix. 476
xi. 7, . i. 210
xi. 7, . ii. 420
xi. 7, . ix. 154
xi. 8, . vi. 313
xi. 9, . ix. 236
xi. 11, . i. 199

Rom. xi. 12, . I. 315
xi. 12, . II. 270
xi. 15, . III. 201
xi. 16, . IX. 439
xi. 16, . IX. 457
xi. 16–22, . IX. 433
xi. 17, . VII. 549
xi. 17, 21, . VI. 398
xi. 20, 22, . X. 34
xi. 21, 22, . IV. 255
xi. 22, . II. 164
xi. 22, . II. 274
xi. 22, . VIII. 95
xi. 22, . IX. 188
xi. 23, . I. 448
xi. 25, 26, 29, . IX. 40
xi. 26, . I. 249
xi. 26, . I. 520
xi. 28, . IX. 218
xi. 28, . IX. 474
xi. 28, . XI. 279
xi. 29, . II. 167
xi. 29, . VIII. 396
xi. 30, . I. 174
xi. 31, 32, . II. 149
xi. 32, . I. 140
xi. 32, . II. 343
xi. 32, . VI. 92
xi. 32, . VIII. 494
xi. 33, . II. 185
xi. 33, . II. 188
xi. 33, . IV. 272
xi. 33, . IV. 273
xi. 33, . IV. 279
xi. 33, . IX. 425
xi. 34, . I. 218
xi. 34, . VII. 204
xi. 35, . II. 144
xi. 35, . II. 223
xi. 35, . IV. 189
xi. 35, . VI. 225
xi. 35, . VII. 23
xi. 35, . VIII. 251
xi. 35, . IX. 95
xi. 35, . IX. 209
xi. 35, 36, . IX. 93
xi. 36, . I. 94
xi. 36, . IV. 189
xi. 36, . VI. 119
xi. 36, . VI. 498
xi. 36, . VI. 503
xi. 36, . VII. 11
xi. 36, . IX. 94
xii. 1, . II. 187

Rom. xii. 1, . IV. 279
xii. 1, . VII. 241
xii. 1, . VIII. 362
xii. 1, . IX. 505
xii. 1, . XI. 17
xii. 1, 2, . VI. 271
xii. 1, 2, . VI. 290
xii. 2, . I. 134
xii. 2, . II. 26
xii. 2, . II. 31
xii. 2, . VI. 290
xii. 2, . VI. 393, 394
xii. 2, . VI. 410
xii. 2, . X. 194
xii. 2, . X. 385
xii. 2, 3, . VII. 139
xii. 3, . XI. 322
xii. 4, . XI. 298
xii. 4, 6, 7, . XI. 349
xii. 4, 8, . XI. 22
xii. 6–9, . XI. 542
xii. 7, 8, . IV. 130
xii. 8, . VIII. 46
xii. 8, . XI. 146
xii. 8, . XI. 505
xii. 9, . X. 434
xii. 10, . XI. 357
xii. 11, . III. 473
xii. 14, . X. 9
xii. 23, . VI. 221
xiii. . II. 47
xiii. 1, . II. 118
xiii. 1, . IV. 563
xiii. 1, . XI. 12
xiii. 1, 8, . VI. 3
xiii. 5, . VI. 238
xiii. 5, . VI. 251
xiii. 7, . VI. 498
xiii. 7, . IX. 502
xiii. 14, . IV. 159
xiii. 14, . VI. 220
xiv. 3, 4, . I. 277
xiv. 4, . XI. 81
xiv. 6, . IX. 502
xiv. 6–8, . XI. 474
xiv. 7, . VIII. 326
xiv. 7, 8, . VI. 153
xiv. 7, 8, . VII. 154
xiv. 8, . VI. 408
xiv. 8, . VII. 403
xiv. 9, . I. 458
xiv. 9, . VI. 13
xiv. 10, . VI. 378
xiv. 10, . XI. 484

Rom. xiv. 12, . III. 272
xiv. 12, . X. 469
xiv. 14, . IX. 475
xiv. 17, . I. 19
xiv. 17, . VI. 316
xiv. 17, . VIII. 303
xiv. 17, . XI. 45
xiv. 22, . X. 160
xiv. 22, . XI. 177
xv. 1, . I. 275
xv. 1, 2, . XI. 481
xv. 1–4, . XI. 473
xv. 3, . IV. 148
xv. 3 . V. 195
xv. 5, . XI. 292
xv. 7, . I. 278
xv. 7, . I. 320
xv. 7, . IV. 497
xv. 7, . VII. 454
xv. 7, . IX. 321
xv. 7, . IX. 365
xv. 7, . XI. 334
xv. 8, . II. 393
xv. 8, . IV. 131
xv. 8, . IV. 560
xv. 8, 9, . II. 229
xv. 9, . VIII. 59
xv. 9–13, . VIII. 540
xv. 10, . VIII. 290
xv. 13, . I. 234
xv. 13, . I. 306
xv. 13, . VI. 24
xv. 13, . VI. 49
xv. 13, . VI. 69
xv. 13, . VI. 310
xv. 13, . VI. 316
xv. 13, . VII. 343
xv. 15, . VII. 99
xv. 15, 16, . VI. 10
xv. 16, . XI. 339
xv. 18, 19, . VI. 48
xv. 20, . III. 473
xv. 26, 27, . XI. 514
xv. 29, . I. 20
xv. 29, . I. 45
xv. 29, . IV. 254
xv. 30, . IV. 256
xv. 30, . VI. 39
xvi. 1, . XI. 64
xvi. 1, 5, . XI. 80
xvi. 3, . XI. 322
xvi. 7, . I. 222
xvi. 7, . VI. 414
xvi. 17, . IX. 153
Rom. xvi. 20, . I. 497
xvi. 25, . IV. 280
xvi. 25, . VIII. 310
xvi. 25, 27, . IV. 373
xvi. 25–27, . IX. 208
xvi. 25–34, . VI. 414
xvi. 26, . IX. 372
xvi. 27, . II. 271
xvi. 27, . II. 305
1 Cor. i. 2, . I. 6
i. 2, . I. 11
i. 2, . I. 37
i. 5, . IV. 249
i. 5, . IV. 306
i. 5–7, . I. 285
i. 7–20, . VI. 168
i. 8, . VII. 152
i. 9, . I. 96
i. 9, . IX. 306
i. 18, . II. 344
i. 18, 19, . VIII. 495
i. 18–26, . I. 421
i. 19, . IV. 227
i. 19, . IV. 236
i. 19, . IV. 278
i. 21, . I. 145
i. 21, . I. 203
i. 21, . I. 388
i. 21, . VI. 275
i. 21, . VII. 91
i. 21, . VIII. 553
i. 21, 25, . III. 8
i. 21, 25, . III. 210
i. 23, . IV. 448
i. 24, . I. 437
i. 24, . IV. 230
i. 24, . IV. 233
i. 24, . IV. 262
i. 24, . IV. 264
i. 24, . IV. 267
i. 24, . IV. 293
i. 24, . IV. 464
i. 24, . IV. 588
i. 24, 30, . IV. 418
i. 24, 30, . IV. 556
i. 25, . I. 333
i. 26, . VIII. 263
i. 26, 27, . IX. 150
i. 26, 27, . IX. 168
i. 26, 27, . X. 141
i. 28, . VII. 17
i. 28–30, . VI. 449
i. 28–31, . IX. 125
i. 29, . VI. 160

1 Cor. i. 29–31, . vi. 183
i. 30, . i. 131
i. 30, . i. 77
i. 30, . i. 85
i. 30, . i. 135
i. 30, . i. 150
i. 30, . ii. 8
i. 30, . ii. 417
i. 30, . ii. 421
i. 30, . iii. 328
i. 30, . iv. 536
i. 30, . v. 347
i. 30, . vi. 36
i. 30, viii. 34
i. 30, . viii. 466
i. 30, . x. 47
i. 30, 31, . ii. 185
ii. 2, . i. 386
ii. 2, . iv. 17
ii. 2, . iv. 299
ii. 2, . vii. 312
ii. 4, . vi. 16
ii. 4, 9, 16, . viii. 260
ii. 5, . ii. 344
ii. 5, . iv. 314
ii. 5, . viii. 485
ii. 5–8, . viii. 495
ii. 6, . i. 552
ii. 6, . xii. 47
ii. 7, . i. 131
ii. 7, . i. 139
ii. 7, . i. 141
ii. 7, . iv. 225
ii. 7. . iv. 229
ii. 7, . iv. 235
ii. 7, . iv. 270
ii. 7, . iv. 271
ii. 7, . iv. 295
ii. 7–10, . iv. 281
ii. 7, 10, . vi. 18
ii. 7–11, . vii. 59
ii. 8, . i. 139
ii. 8, . i. 318
ii. 8, . i. 327
ii. 8, . iv. 165
ii. 8, . iv. 236
ii. 8, . iv. 245
ii. 8, . iv. 260
ii. 8, . iv. 486
ii. 8, . iv. 513
ii. 9, . i. 379
ii. 9, . ii. 169
ii. 9, . ii. 415
ii. 9, . iv. 283
1 Cor. ii. 9, . vi. 166
ii. 9, . vi. 239
ii. 9, . vii. 121
ii. 9, 10, . i. 324
ii. 9, 10, . iv. 287
ii. 9–12, . x. 145
ii. 9–12, . x. 163
ii. 10, . iii. 383
ii. 10, . iv. 238
ii. 10, vi. 28
ii. 10, . vii. 61
ii. 10, 11, . i. 246
ii. 10, 11, . iv. 355
ii. 11, . i. 305
ii. 11, . iii. 241
ii. 11, . iii. 273
ii. 11, . iv. 302
ii. 11, . iv. 366
ii. 11, . vi. 52
ii. 11, 12, . iv. 369
ii. 12, . i. 289
ii. 12, . i. 307
ii. 12, . ii. 27
ii. 12, . ii. 29
ii. 12, . ii. 222
ii. 12, . ii. 228
ii. 12, . iv. 101
ii. 12, . iv. 303
ii. 12, . iv. 305
ii. 12, . vi. 59
ii. 12, . x. 119
ii. 12, 14, . x. 150
ii. 12, 16, . vi. 492
ii. 13, . vii. 116
ii. 13, 14, . i. 60
ii. 14, . i. 300
ii. 14, . i. 374
ii. 14, . i. 417
ii. 14, . iv. 238
ii. 14, . x. 190
ii. 14, 15, . i. 361
ii. 14, 15, . i. 385
ii. 14, 15, . vi. 167
ii. 15, . iv. 239
ii. 15, . x. 41
ii. 16, . iv. 19
ii. 16, . iv. 238
ii. 16, . iv. 434
iii. 1, . iii. 483
iii. 1, . vii. 476
iii. 1, . vii. 494
iii. 3, ii. 84
iii. 3, . ii. 119
iii. 3, . iii. 484

1 Cor. iii. 6, . III. 438
iii. 6–9, . VI. 400
iii. 7, . III. 506
iii. 8, . III. 465
iii. 8, . VII. 436
iii. 10, . I. 5
iii. 10, . IV. 307
iii. 11, . IV. 405
iii. 11, . VIII. 334
iii. 12, . IV. 241
iii. 13, . IV. 308
iii. 13, . VII. 551
iii. 13, . X. 148
iii. 16, . VI. 9
iii. 16, . VI. 50
iii. 16, . VI. 64
iii. 16, 17, . VI. 71
iii. 21, . III. 16
iii. 22, . I. 78
iii. 22, . II. 421
iii. 22, . IV. 310
iii. 22, 23, . IV. 243
iii. 23, . IV. 337
iii. 23, . IV. 472
iv. 1, 2, . IV. 294
iv. 3, . III. 482
iv. 3, . VI. 492
iv. 4, . VII. 149
iv. 5, . I. 525
iv. 5, . III. 275
iv. 5, . III. 525
iv. 5, . IV. 565
iv. 5, . V. 336
iv. 8, . II. 186
iv. 8, . III. 293
iv. 8, . III. 483
iv. 8, . VIII. 450
iv. 8, 9, . II. 447
iv. 9, . II. 435
iv. 9, . III. 167
iv. 9, . VI. 99
iv. 15, . I. 17
iv. 15, 17, . VI. 87
iv. 20, . IV. 255
iv. 21, . I. 5
v. 3–5, . XI. 25
v. 4, 5, . III. 258
v. 5, . I. 278
v. 7, . IX. 69
v. 6, 7, . X. 50
v. 6, 7, . X. 280
v. 7, . X. 70
v. 10, 11, . IV. 185
v. 12, . I. 539

1 Cor. v. 12, . III. 26
vi. . III. 207
vi. 2, . V. 325, 333
vi. 2, 3, . I. 525
vi. 3, . I. 497
vi. 7, . IX. 229
vi. 8, . VII. 539
vi. 9, 10, . VI. 480
vi. 9–11, . X. 247
vi. 11, . II. 199
vi. 11, . II. 354
vi. 11, . III. 5
vi. 11, . VI. 21
vi. 11, . VI. 62
vi. 11, . VI. 75
vi. 11, . VI. 79
vi. 11, . VIII. 137
vi. 13, 14, . I. 58
vi. 13, 14, . VII. 118
vi. 14–19, . VII. 127
vi. 17, . IV. 381
vi. 17, . VI. 50
vi. 19, . VI. 59
vi. 19, . VI. 63
vi. 19, . VIII. 165
vi. 19, 20, . II. 400
vi. 20, . III. 14
vi. 20, . III. 217
vi. 20, . V. 73
vii. 2, . III. 270
vii. 5, . III. 264
vii. 7, . III. 498
vii. 14, . IX. 439
vii. 16, . VI. 96
vii. 16, . VI. 517
vii. 17, . XI. 107
vii. 21, 22, . I. 62
vii. 27, 29, . VII. 573
vii. 29, . II. 66
vii. 30, 31, . X. 292
vii. 31, . II. 25
vii. 31, . II. 26
vii. 31, . X. 119
vii. 37, . II. 316
viii. 1, 2, . IV. 296
viii. 2, . I. 284
viii. 4, 5, . VII. 21
viii. 4, 7, . X. 262
viii. 5, . I. 188
viii. 5, . I. 191
viii. 5, . I. 405
viii. 5, . IV. 350
viii. 5, . IV. 524
viii. 6, . I. 35

1 Cor. viii. 6, . I. 39
viii. 6, . I. 107
viii. 6, . IV. 472
viii. 6, . IV. 520
viii. 6, . IV. 533
viii. 6, . IV. 545
viii. 6, . VII. 3
viii. 6, . IX. 95
viii. 6, . IX. 99
viii. 9, . II. 316
viii. 8, 9, . IV. 566
ix. 1, . I. 10
ix. 7, . III. 443
ix. 7, . III. 455
ix. 11, . II. 82
ix. 14, 26, . VIII. 570
ix. 16, . VI. 118
ix. 16, 17, . VII. 215
ix. 24–27, . VI. 327
ix. 25, . VIII. 248
ix. 27, . VII. 390
x. . II. 459
x. 1, 2, . IV. 14
x. 1–11, . XI. 37
x. 1–12, . VII. 306
x. 1–13, . VII. 311
x. 5–13, . III. 245
x. 9, . IV. 358
x. 9, . IV. 408
x. 11, . VI. 327
x. 13, . III. 310
x. 13, . III. 342
x. 13, . III. 423
x. 13, . IX. 244
x. 13, . IX. 253
x. 14, 15, . X. 262
x. 16, . I. 17
x. 16, . II. 385
x. 17, . I. 559
x. 17, . I. 560
x. 17, . II. 389
x. 20, . III. 47
x. 22, . X. 528
x. 31, . I. 220
x. 31, . IV. 383
xi. 2, 22, . III. 136
xi. 2–22, . XI. 62
xi. 3, . I. 98
xi. 3, . I. 167
xi. 3, . I. 177
xi. 3, . I. 194
xi. 3, . I. 545
xi. 3, . IV. 232
xi. 7, . I. 99

1 Cor. xi. 7, . II. 90
xi. 7, . II. 420
xi. 7, . IV. 316
xi. 7, 8, . IV. 504
xi. 7, 8, . VI. 503
xi. 9, . IV. 475
xi. 10, . I. 162
xi. 16, . IX. 452
xi. 16, . XI. 24
xi. 20, . I. 540
xi. 20, . II. 390
xi. 24, . I. 559
xi. 24, 25, . VII. 307
xi. 26, . IV. 18
xi. 27, . VII. 317
xi. 28, . VIII. 346
xii. . II. 64
xii. . III. 287
xii. 1, . I. 386
xii. 1–3, . VI. 60
xii. 1, 3, . X. 146
xii. 2, . II. 27
xii. 2, . II. 55
xii. 2, . III. 259
xii. 2, . III. 266
xii. 3, . VI. 13
xii. 3, . VIII. 326
xii. 3–8, . VI. 31
xii. 4, . I. 21
xii. 4, . III. 465
xii. 4, 5, . III. 188
xii. 4, 5, . III. 263
xii. 4–6, . I. 8
xii. 4–6, . IV. 360
xii. 4, 7, . VI. 15
xii. 6, . I. 557
xii. 6–11, . VI. 432
xii. 7, . I. 536
xii. 7, . III. 463
xii. 7, . VI. 37
xii. 8, . X. 197
xii. 8–10, 28, . XI. 35
xii. 11, . I. 400
xii. 11, . III. 5
xii. 11, . VI. 17
xii. 11, . VI. 32
xii. 11, . VII. 497
xii. 12, . I. 546
xii. 12, . I. 550
xii. 12, . I. 562
xii. 12, . I. 564
xii. 12, . VI. 220
xii. 12, 25, . I. 560
xii. 12, 26, . IV. 381

1 Cor. xii. 13, . vi. 71
xii. 13, . vii. 308
xii. 13, . vii. 495
xii. 15, . i. 547
xii. 21, . i. 563
xii. 26, . iv. 123
xii. 27, . i. 539
xii. 27, . vi. 13
xii. 28, . i. 7
xii. 28, . i. 537
xii. 31, . i. 59
xii. 31, . ii. 288
xiii. 1–3, . i. 59
xiii. 1–3, . ix. 178
xiii. 3, . x. 411
xiii. 5, . vii. 211
xiii. 9, 10, . vii. 453
xiii. 10, . iv. 236
xiii. 10, . iv. 280
xiii. 12, . iv. 234
xiii. 12, . iv. 337
xiii. 12, . vi. 407
xiii. 12, . vii. 56
xiii. 12, . vii. 418
xiii. 12, . vii. 466
xiv. 1, . i. 59
xiv. 7, 8, . viii. 74
xiv. 9, . iii. 409
xiv. 16, . iii. 16
xiv. 16, . iii. 218
xiv. 23, . i. 539
xiv. 23, . i. 540
xiv. 24, 25, . vi. 360
xiv. 24, 25, . x. 255
xiv. 25, . iv. 253
xiv. 33, . i. 12
xiv. 33, 37, . xi. 32
xiv. 37, 38, . iv. 172
xv. . ii. 394
xv. 1–11, . i. 451
xv. 2, . ii. 250
xv. 3, . i. 454
xv. 8, . i. 9
xv. 8, . vi. 414
xv. 9, . i. 7
xv. 9, . vi. 114
xv. 9, 10, . viii. 202
xv. 10, . i. 6
xv. 10, . ii. 230
xv. 10, . ii. 317
xv. 10, . iii. 465
xv. 11, . i. 25
xv. 11, . iv. 15
xv. 14, vi. 118
1 Cor. xv. 14, 17, . vi. 165
xv. 14, 49, . vi. 255
xv. 15, . vii. 40
xv. 17, . i. 459
xv. 17, . iv. 13
xv. 17, . iv. 26
xv. 17, . vi. 81
xv. 19, . i. 500
xv. 19, . vi. 474
xv. 20, . i. 457
xv. 20, . ii. 254
xv. 20, . ii. 423
xv. 20–22, . i. 435
xv. 20–23, . iv. 539
xv. 20–23, . ix. 300
xv. 22, . ii. 130
xv. 23, . ii. 252
xv. 23, . vi. 399
xv. 24, . i. 483
xv. 24, . i. 494
xv. 24, . ii. 36
xv. 24, . iii. 27
xv. 24, . v. 103
xv. 24, . v. 285
xv. 24, 25, . i. 515
xv. 24, 25, . i. 517
xv. 24, 25, . xii. 93
xv. 24–28, . i. 501
xv. 24–28, . ix. 332
xv. 27, . i. 516
xv. 27, . i. 530
xv. 28, . i. 165
xv. 28, . i. 504
xv. 28, . i. 557
xv. 28, . ii. 400
xv. 28, . iv. 383
xv. 28, . v. 11
xv. 32, . x. 237
xv. 39–44, . vi. 410
xv. 40, 41, 43, vii. 122
xv. 41, . iv. 511
xv. 41, . vii. 140
xv. 44, . i. 375
xv. 44, . iv. 144
xv. 44, 45, . viii. 386
xv. 44–49, . vii. 76
xv. 44–52, . vi. 194
xv. 45, . i. 74
xv. 45, . i. 461
xv. 45, . ii. 128
xv. 45, . ii. 215
xv. 45, . ii. 415
xv. 45, . iv. 543
xv. 45, . vi. 457

1 Cor. xv. 45, . x. 16
xv. 45, 46, . viii. 176
xv. 45–48, . vi. 163
xv. 45–50, . viii. 181
xv. 46, . i. 153
xv. 46, . i. 199
xv. 46, . ii. 263
xv. 46, . vii. 10
xv. 46–49, . vi. 75
xv. 47, . i. 57
xv. 47, . i. 70
xv. 47, . i. 194
xv. 47, . i. 454
xv. 47, . ii. 252
xv. 47, . . iv. 31
xv. 47, 48, . i. 153
xv. 47, 48, . ii. 128
xv. 47, 48, . vii. 49
xv. 47–49, . x. 21
xv. 47–49, . x. 48
xv. 48, . ii. 89
xv. 48, . ii. 262
xv. 49, . i. 96
xv. 49, . i. 193
xv. 49, . x. 62
xv. 50, . iv. 140
xv. 50, . iv. 246
xv. 50, . vii. 419
xv. 51, . i. 139
xv. 51, . vii. 270
xv. 55, . i. 435
xv. 55, . x. 51
xv. 55–57, . iv. 26
xv. 55–57, . iv. 30
xv. 56, . ii. 11
xv. 56, . ii. 14
xv. 56, . iii. 301
xv. 57, . i. 353
xv. 58, . i. 246
xv. 58, . i. 326
xvi. 15, . i. 222
xvi. 21, 23, . i. 14
2 Cor. i. 1, . i. 11
i. 1, 10, . i. 7
i. 3, . i. 46
i. 3, . ii. 179
i. 3, . iii. 302
i. 3, . iii. 328
i. 3, . viii. 30
i. 3, . viii. 129
i. 3, . ix. 251
i. 4, . iii. 311
i. 4, . vi. 443
i. 4, 5, . iii. 289

2 Cor. i. 12, . ii. 230
i. 12, . vi. 297
i. 12, . vi. 312
i. 12, . vi. 317
i. 12, . vii. 145
i. 13, 18, . i. 5
i. 13, 18, . i. 6
i. 17, . i. 211
i. 17, . iv. 212
i. 18, 20, . viii. 124
i. 19, 20, . iv. 557
i. 19, 20, . ix. 422
i. 20, . i. 224
i. 20, . i. 244
i. 20, . iv. 14
i. 20, . iv. 308
i. 20, . viii. 427
i. 20, . ix. 152
i. 20, . ix. 341
i. 20, 22, . vi. 15
i. 21, . i. 232
i. 21, . i. 243
i. 21, 22, . i. 237
i. 21, 22, . i. 241
i. 21, 22, . i. 259
i. 21, 22, . vi. 68
i. 22, . i. 248
ii. 7, . iii. 248
ii. 7, . iii. 259
ii. 7, . iii. 270
ii. 7, . iii. 279
ii. 7, . iii. 296
ii. 7, . iii. 318
ii. 7, . xi. 46
ii. 7, 11, . vi. 388
ii. 11, . iii. 262
ii. 14, . iii. 34
ii. 14, . v. 309
ii. 15, . vi. 65
ii. 17, . vi. 397
iii. . ii. 87
iii. 3, . i. 230
iii. 3, . i. 306
iii. 3, . i. 366
iii. 3, . iv. 242
iii. 3, . iv. 308
iii. 3, . iv. 366
iii. 3, . vi. 198
iii. 3–6, . vi. 32
iii. 4, . iv. 320
iii. 5, . i. 302
iii. 5, . vii. 497
iii. 5, . x. 89
iii. 6, . vi. 16

2 Cor. iii. 6, 7, . IV. 326
iii. 6–8, . VI. 53
iii. 7, . I. 315
iii. 7, . VI. 292
iii. 7, 8, . VII. 108
iii. 7, 10, . VIII. 477
iii. 8, . II. 81
iii. 9, . II. 288
iii. 9, 10, . I. 315
iii. 10, . I. 333
iii. 10, . IV. 250
iii. 10, . VII. 443
iii. 13, . IV. 282
iii. 14, . I. 33
iii. 14–16, . X. 149
iii. 16, . I. 301
iii. 17, . II. 394
iii. 17, 18, . VII. 97
iii. 18, . I. 284
iii. 18, . II. 412
iii. 18, . III. 505
iii. 18, . IV. 250
iii. 18, . IV. 253
iii. 18, . IV. 265
iii. 18, . IV. 319
iii. 18, . IV. 323
iii. 18, . IV. 508
iii. 18, . IV. 511
iii. 18, . V. 172
iii. 18, . V. 538, 539
iii. 18, . VI. 17
III. 18, . VI. 217
iii. 18, . VI. 390
iii. 18, . VII. 58
iii. 18, . VIII. 269
iii. 18, . VIII. 348
iii. 18, . VIII. 468
iv. 1–7, . IV. 306
iv. 2, . VII. 290
iv 3, . V. 520
iv. 4, . I. 489
iv. 4, . III. 47
iv. 4, . III. 266
iv. 4, . IV. 246
iv. 4, . IV. 249
iv. 4, . IV. 316
iv. 4, . IV. 318
iv. 4, . IV. 319
iv. 4, . IV. 343
iv. 4, 6, . IV. 265
iv. 4, 6, . IV. 321
iv. 5, . VI. 37
iv. 6, . I. 140
iv. 6, . I. 287
2 Cor. iv. 6, . I. 301
iv. 6, . I. 380
iv. 6, . I. 551
iv. 6, . III. 249
iv. 6, . III. 302
iv. 6, . IV. 232
iv. 6, . IV. 251
iv. 6, . IV. 263
iv. 6, . IV. 265
iv. 6, . IV. 266
iv. 6, . IV. 324
iv. 6, . VI. 449
iv. 6, . VII. 497
iv. 6, . VII. 500
iv. 6, . VIII. 76
iv. 6, . VIII. 193
iv. 6, 7, . IV. 315
iv. 8, . VII. 399
iv. 11, . II. 210
iv. 11, 13, . VIII. 450
iv. 13, . I. 26
iv. 13, . II. 59
iv. 13, . VI. 19
iv. 13, . VIII. 13
iv. 14, . II. 210
iv. 14, . II. 265
iv. 15, . I. 141
iv. 16–18, . VI. 485
iv. 17, . I. 315
iv. 17, . I. 317
iv. 17, . II. 431
iv. 17, 18, . VII. 356
iv. 18, . I. 326
v. . II. 91
v. 1, . I. 350
v. 1, . I. 367
v. 1, . I. 371
v. 1, . II. 261
v. 1, . II. 262
v. 1, . II. 443
v. 1, . VII. 107
v. 1, 2, . IX. 319
v. 1–4, . VII. 356
v. 1–5, . VII. 343
v. 2, 3, . VII. 371
v. 2, 3, . X. 48
v. 3, . VI. 157
v. 3, . VII. 379
v. 3, . VII. 383
v. 4, . VII. 58
v. 4, . VII. 391
v. 5, . I. 246
v. 5, . I. 253
v. 5, . I. 257

2 Cor. v. 5, . I. 367
v. 5, . VI. 200
v. 5, . VII. 411
v. 5, . XII. 3
v. 5, 6, . I. 259
v. 5–8, . VII. 57
v. 6, . II. 261
v. 6, . VII. 458
v. 6, 7, . VII. 444
v. 7, . III. 239
v. 7, . III. 301
v. 9, . VII. 389
v. 11, 14, . VI. 515
v. 14, . I. 182
v. 14, . VI. 143
v. 15, . II. 100
v. 15, . IV. 338
v. 15, . VIII. 326
v. 16, . II. 82
v. 16, . III. 481
v. 16, . VIII. 389
v. 16, 17, . I. 376
v. 16, 17, . I. 385
v. 16, 17, . VIII. 219
v. 16, 17, . VIII. 259
v. 17, . I. 357
v. 17, . I. 359
v. 17, . I. 520
v. 17, . IV. 296
v. 17, . VI. 215
v. 17, . VI. 428
v. 17, . VIII. 270
v. 17, . IX. 310
v. 17, . X. 127
v. 18, . I. 94
v. 18, . II. 144
v. 18, . V. 481
v. 18, . VI. 145
v. 18, 19, . V. 3
v. 18–20, . VI. 117
v. 18, 21, . VIII. 133
v. 19, . II. 316
v. 19, . IV. 29
v. 19, . IV. 222
v. 19, . VI. 376
v. 19, 20, . II. 374
v. 19, 20, . VIII. 410
v. 20, . I. 18
v. 20, . II. 362
v. 20, . IV. 20
v. 21, . II. 332
v. 21, . IV. 275
v. 21, . V. 181
v. 21, . V. 348
2 Cor. v. 21, . VIII. 37
vi. 2, . II. 268
vi. 4, . II. 456
vi. 6, . II. 277
vi. 10, . IV. 311
vi. 10, . VIII. 402
vi. 13, 14, . IX. 147
vi. 14, . VI. 156
vi. 15, . II. 67
vi. 16, . IV. 257
vi. 16, . VII. 275
vi. 16, . IX. 122
vi. 18, . VII. 488
vii. 1, . II. 103
vii. 1, . III. 477
vii. 9, . VI. 296
vii. 9, . VI. 437
vii. 9, 10, . VI. 140
vii. 9, 10, . VII. 406
VII. 10, 11, . X. 356
vii. 11, . III. 270
vii. 11, . V. 325
vii. 15, . VIII. 531
viii. 1, . II. 220
viii. 1, . II. 230
viii. 2, . II. 288
viii. 2, . II. 464
viii. 5, . I. 39
viii. 5, . VI. 131
viii. 5, . VIII. 326
viii. 7, . II. 432
viii. 9, . I. 314
viii. 9, . II. 320
viii. 9, . II. 329
viii. 9, . III. 218
viii. 9, . III. 225
viii. 9, . IV. 243
viii. 9, . IV. 310
viii. 9, . IV. 414
viii. 9, . VI. 26
viii. 9, . IX. 147
viii. 10, . VI. 396
viii. 12, . IV. 190
viii. 12, . VIII. 456
viii. 23, . I. 99
viii. 23, . II. 420
viii. 23, . IV. 134
viii. 23, . IV. 505
viii. 23, . IX. 421
viii. 24, . II. 268
viii. 24, . II. 284
ix. 5, 6, . I. 45
ix. 8, . I. 128
ix. 8, . II. 220

2 Cor. ix. 8, . II. 455
x. 3, . II. 92
x. 3, . III. 251
x. 4, . I. 362
x. 4, . I. 384
x. 4, . II. 113
x. 4, . III. 281
x. 4, . IV. 80
x. 4, 5, . X. 251
x. 4, 5, . X. 377
x. 4–6, . X. 124
x. 4–6, . XI. 14
x. 4–6, . XI. 45
x. 5, . III. 251
x. 5, . VI. 260
x. 5, . VI. 369
x. 5, . VII. 229
x. 5, . VII. 327
x. 6, . VII. 304
x. 7, . III. 335
x. 8, . I. 5
x. 12, . X. 390
x. 17, . II. 431
xi. 2, 4, . IV. 448
xi. 3, . II. 55
xi. 3, . III. 262
xi. 3, 4, . IX. 204
xi. 4, . IV. 406
xi. 21, . VI. 496
xi. 28, . I. 5
xi. 30, . IV. 111
xii. . VIII. 574
xii. 1, . I. 457
xii. 2, . I. 10
xii. 2, . I. 326
xii. 2, . III. 445
xii. 2–5, . IV. 535
xii. 2, 5, 11, . VI. 490
xii. 5, . IV. 111
xii. 7, . II. 40
xii. 7, . III. 264
xii. 7, . III. 286
xii. 7, . III. 306
xii. 7, . IX. 405
xii. 8, . I. 3
xii. 9, . I. 561
xii. 9, . II. 226
xii. 9, . III. 346
xii. 9, . VI. 346
xii. 10, . III. 450
xii. 10, . IV. 446
xii. 15, . VI. 122
xiii. . II. 376
xiii. 4, . I. 434
2 Cor. xiii. 4, . I. 475
xiii. 4, . IV. 268
xiii. 4, . VI. 26
xiii. 4, . IX. 147
xiii. 5, . II. 392
xiii. 5, . VI. 221
xiii. 7, . VII. 157
xiii. 8, . X. 272
xiii. 10, . XI. 78
xiii. 14, . I. 22
xiii. 14, . VI. 40
xiii. 14, . VI. 53
xiii. 14, . VIII. 45
Gal. i. 1, . I. 8
i. 1, . I. 345
i. 1, . III. 187
i. 1, . IV. 514
i. 2, . I. 538
i. 3, . I. 21
i. 4, . I. 511
i. 4, . I. 520
i. 4, . II. 26
i. 4, . II. 271
i. 4, . IV. 435
i. 4, 6, . IX. 349
i. 5, . IV. 373
i. 6, . II. 229
i. 6, . II. 320
i. 6, . III. 487
i. 6, . IV. 452
i. 6–8, . VIII. 314
i. 8, . I. 158
i. 8, . I. 496
i. 9, . I. 444
i. 11, 12 . IV. 108
i. 12, . I. 1
i. 12, . I. 9
i. 12, 16, . IV. 334
i. 13, . V. 477
i. 13–16, . VI. 421
i. 14, . IV. 270
i. 14, . IV. 229
i. 15, . I. 8
i. 15, . II. 229
i. 15, . X. 81
i. 15, 16, . VI. 220
i. 15, 16, . VIII. 155
i. 16, . II. 411
i. 17, . VIII. 201
i. 17–19, . XI. 30
ii. 5, . IV. 256
ii. 11, . I. 5
ii. 14, 16, . VIII. 233
ii. 15, . II. 71

Gal. ii. 15, 16, . VIII. 220
ii. 16, . VIII. 153
ii. 16, . VIII. 277
ii. 16, . VIII. 440
ii. 19, . I. 444
ii. 19, . IV. 153
ii. 19, . IV. 346
ii. 19, 20, . I. 442
ii. 19, 20, . VI. 380
ii. 20, . I. 446
ii. 20, . II. 148
ii. 20, . II. 208
ii. 20, . II. 393
ii. 20, . III. 480
ii. 20, . IV. 276
ii. 20, . IV. 338
ii. 20, . V. 174
ii. 20, . VI. 24
ii. 20, . VI. 72
ii. 20, . VI. 346
ii. 20, . VI. 439
ii. 20, . VI. 447
ii. 20, . VIII. 331
ii. 20, . VIII. 469
ii. 20, . VIII. 493
ii. 21, . II. 231
ii. 21, . IV. 13
iii. 1, . III. 266
iii. 1, . IV. 265
iii. 1, . IV. 318
iii. 1, . VII. 314
iii. 2, . IV. 17
iii. 2, . IV. 245
iii. 2, . IV. 326
iii. 2, 5, . VI. 16
iii. 2, 14–17, . VI. 54
iii. 3, . II. 81
iii. 3, . III. 428
iii. 3, 4, . IV. 220
iii. 4, . I. 249
iii. 4, . IV. 126
iii. 7, 9, 10, . IV. 298
iii. 8, . I. 44
iii. 8, 16, . VIII. 299
iii. 10, . IV. 156
iii. 13, 14, . VI. 9
iii. 13, 14, . VI. 52
iii. 14, . I. 51
iii. 14, . VI. 38
iii. 14, 22, . VIII. 459
iii. 15–18, . VI. 282
iii. 16, . IV. 14
iii. 16, . VII. 75
iii. 20, . V. 48

Gal. iii. 21, . VI. 261
iii. 22, . VIII. 288
iii. 22, . VIII. 494
iii. 22, . X. 127
iii. 23, 24, . VIII. 477
iii. 24, . VIII. 500
iii. 27, 29, . VII. 381
iii. 29, . IX. 428
iv. 1, . IV. 527
iv. 1, . V. 399
iv. 1, 2, . IX. 328
iv. 1–3, . I. 58
iv. 2, . I. 201
iv. 4, . I. 33
iv. 4, . I. 38
iv. 4, . I. 201
iv. 4, . IV. 275
iv. 4, . V. 43
iv. 4, . V. 132
iv. 4, 5, . II. 318
iv. 4, 6, . VI. 421
iv. 5, . I. 96
iv. 6, . IV. 424
iv. 6, . VI. 62
iv. 6–23, . VI. 57
iv. 8, . IV. 433
iv. 8, . VI. 75
iv. 8, . VIII. 75
iv. 9, . IV. 259
iv. 9, . VIII. 467
iv. 9, 34, . VIII. 477
iv. 11, 19, . IV. 126
iv. 14, 15, . IV. 252
iv. 16, . VI. 285
iv. 19, . IV. 334
iv. 19, . VI. 17
iv. 21, . IV. 298
iv. 21, . V. 17
iv. 22–26, . IX. 36
iv. 23, 24, . VI. 363
iv. 24, . VII. 71
iv. 24, . VII. 223
iv. 25, . IX. 76
iv. 25–29, . VI. 416
v. 5, . IV. 328
v. 5, . VI. 21
v. 5, . VI. 69
v. 5, . VIII. 329
v. 5, . VIII. 577
v. 15, . III. 484
v. 16, . II. 205
v. 16, . IX. 213
v. 16, 17, . III. 496
v. 17, . I. 360

Gal. v. 17, . II. 97
v. 17, . IV. 157
v. 17, . VI. 206
v. 17, . VI. 215
v. 17–19, . X. 42
v. 17–21, . VI. 159
v. 17–22, . X. 153
v. 19, . III. 423
v. 20, . II. 105
v. 20, 21, . II. 106
v. 24, . II. 88
v. 24, . III. 502
v. 24, . VI. 325
v. 24, . IX. 310
v. 25, . II. 22
v. 25, . VI. 71
vi. 1, . III. 421
vi. 1, . III. 423
vi. 2, . I. 275
vi. 7, 8, . VI. 56
vi. 12, . II. 82
vi. 12, . IV. 174
vi. 14, . IV. 339
vi. 14, . VI. 496
vi. 16, . III. 57
vi. 16, . III. 294
Eph. i. 3, . IV. 38
i. 3, . IV. 46
i. 3, . IV. 78
i. 3, . IV. 435
i. 3, . I. 354
i. 3, . IX. 227
i. 3, 5, 9, 11, IV. 86
i. 3–7, . VI. 176
i. 3–9, . IX. 89
i. 3–11, . VIII. 237
i. 3–11, . IX. 338
i. 3–15, . IX. 422
i. 4, . I. 23
i. 4, . IV. 470
i. 4, . IV. 557
i. 4, . V. 300
i. 4, . VI. 59
i. 4, . VII. 192
i. 4, . VIII. 42
i. 4, 9, 10, . IX. 34
i. 5, . II. 239
i. 5, . V. 43
i. 5, 6, . II. 222
i. 5, 6, . VI. 175
i. 5, 6, . IX. 101
i. 6, . I. 348
i. 6, . II. 221
i. 6, . II. 228
Eph i. 6, . IV. 73
i. 6, . VI. 35
i. 6, 7, . V. 552
i. 6, 7, . VI. 122
i. 6,–11, . IX. 187
i. 6, 12, . VIII. 92
i. 7, . IV. 18
i. 7, . V. 535
i. 9, . II. 173
i. 9, . IV. 461
i. 9–11, . IV. 531
i. 9–14, . IV. 211
i. 10, . IV. 229
i. 10, . IV. 456
i. 11, . IV. 471
i. 11, . V. 15
i. 11, . IX. 419
i. 12, . I. 106
i. 12, . VII. 237
i. 13, . III. 239
i. 13, . IV. 132
i. 13, . VI. 63
i. 13, . VIII. 345
i. 13, . VIII. 366
i. 14, . VI. 56
i. 14, . VII. 789
i. 14, . IX. 365
i 15, . IV. 112
i. 17, . IV. 266
i. 17, . IV. 345
i. 17, . VII. 262
i. 17, 18, . VI. 183
i. 18, . IV. 244
i. 18, 19, . III. 447
i. 19, . III. 506
i. 19, . IV. 230
i. 19, . IV. 262
i. 19, . IV. 269
i. 19, . VI. 347
i. 19, . VI. 95
i. 19, . VIII. 507
i. 19, 20, . II. 48
i. 19, 20, . VI. 426
i. 20-22, . IV. 52
i. 20, 21, 22, IV. 133
i. 21, . I. 159
i. 21, . I. 195
i. 21, . IV. 53
i. 21, 22, . IV. 145
i. 21, 22, . VII. 14
I. 21, 22, . XII. 83
i. 22, . I. 38
i. 22, . I. 154
i. 22, . I. 198

Eph. i. 23, . I. 165
i. 23, . II. 421
i. 23, . III. 439
i. 23, . III. 458
i. 23, . IV. 146
i. 23, . IV. 567
i. 23, . IV. 568
ii. 1, 2, . VI. 75
ii. 1–3, . X. 37
ii. 1–4, . IX. 168
ii. 1, 5, . VI. 207
ii. 1–5, . VIII. 503
ii. 1–6, . IX. 188
ii. 1, 11, . VI. 76
ii. 2, . I. 162
ii. 2, . I. 198
ii. 2, . I. 485
ii. 2, . III. 259
ii. 2, . III. 407
ii. 2, 3, . IX. 173
ii. 3, . X. 10
ii. 3, . X. 80
ii. 3, . X. 139
ii. 3, 5, . IV. 274
ii. 4, . I. 41
ii. 4, . I. 120
ii. 4, . VI. 120
ii. 4, . IX. 98
ii. 4, 5, . VIII. 60
ii. 4, 5, . VIII. 122
ii. 4–6, . VI. 84
ii. 5, . I. 428
ii. 5, 6, . IV. 34
ii. 5, 6, . VI. 195
ii. 5–7, . VIII. 39
ii. 5–7, . IX. 329
ii. 6, . I. 531
ii. 6, . II. 48
ii. 6, . IV. 54
ii. 6, . VII. 50
ii. 7, . I. 336
ii. 7, . IV. 188
ii. 7, . IV. 223
ii. 7, . IX. 147
ii. 8, . IV. 331
ii. 8, . VI. 148
ii. 8, . VI. 233
ii. 8, . VI. 307
ii. 8, . VIII. 490
ii. 8, . VIII. 534
ii. 8, 9, . VIII. 462
ii. 8, 10, . V. 364
ii. 8–11, . VI. 93
ii. 10, . I. 14

Eph. ii. 10, . I. 358
ii. 10, . II. 421
ii. 10, . IV. 544
ii. 10, . VI. 213
ii. 10, . VI. 412
ii. 10, . VI. 436
ii. 10, . VII. 224
ii. 10, . VII. 225
ii. 10, . VII. 240
ii. 10, . VII. 259
ii. 11, . IX. 58
ii. 12, . VI. 406
ii. 12, . X. 91
ii. 12–19, . IX. 438
ii. 14–16, . V. 465
ii. 15, . I. 190
ii. 15, . IV. 371
ii. 17, . VI. 315
ii. 18, . IV. 12
ii. 18, . IV. 89
ii. 18, . VI. 623
ii. 20, . I. 5
ii. 20, . I. 17
ii. 20, . I. 221
ii. 20, . II. 423
ii. 20, 22, . III. 129
ii. 21, 22, . VI. 13
ii. 22, . III. 125
ii. 22, . VI. 64
iii. 2, . II. 220
iii. 3–5, . VIII. 368
iii. 4, . IV. 229
iii. 4, . IV. 270
iii. 4, . IV. 273
iii. 5, . IV. 283
iii. 5, . IV. 292
iii. 5, . IV. 295
iii. 5, . IV. 303
iii. 6, 8, . IV. 243
iii. 6, 8, . IV. 311
iii. 7, . I. 345
iii. 7, . II. 229
iii. 8, . I. 7
iii. 8, . I. 173
iii. 8, . I. 314
iii. 8, . IV. 21
iii. 8, . IV. 161
iii. 8, . IV. 241
iii. 8, . IV. 260
iii. 8, . IV. 282
iii. 8, . IV. 310
iii. 8, 9, . IV. 332
iii. 9, . IV. 236
iii. 9, . IV. 242

Eph. iii. 9, . iv. 271
iii. 9, . iv. 308
iii. 9, . iv. 354
iii. 9, . iv. 543
iii. 9, . iv. 558
iii. 9, . vi. 18
iii. 9, 10, . i. 139
iii. 9, 10, . iv. 229
iii. 9, 10, . iv. 230
iii. 9, 10, . iv. 262
iii. 9, 10, . iv. 271
iii. 10, . i. 54
iii. 10, . i. 139
iii. 10, . i. 163
iii. 10, . i. 182
iii. 10, . i. 484
iii. 10, . viii. 65
iii. 10, 11, . iv. 557
iii. 11, . iv. 531
iii. 11, . vii. 37
iii. 11, . ix. 220
iii. 12, . viii. 292
iii. 14, 15, . iv. 371
iii. 15, . i. 538
iii. 15, . vii. 396
iii. 16, . i. 366
iii. 16, . i. 553
iii. 16, . ii. 185
iii. 16, . ii. 466
iii. 16, . iii. 501
iii. 16, . vi. 32
iii. 16–19, . vi. 428
iii. 17, . v. 179
iii. 17, . viii. 325
iii. 17–20, . vi. 449
iii. 18, . ii. 160
iii. 18, . iv. 236
iii. 18, . iv. 385
iii. 18, . vi. 127
iii. 18, 19, . i. 324
iii. 18, 19, . ii. 417
iii. 18, 19, . iv. 278
iii. 19, . i. 22
iii. 19, . i. 556
iii. 19, . iv. 146
iii. 19, . iv. 268
iii. 19, . iv. 364
iii. 19, . vii. 463
iii. 19, . viii. 37
iii. 19, 20, . i. 334
iii. 20, . i. 336
iii. 20, 21, . iv. 373
iii. 21, . ii. 305
iii. 21, . iv. 372

Eph. iii. 21, . iv. 401
iii. 21, . ix. 330
iv. 1, 4, 5, 8, 23, vii. 415
iv. 3–7, . ix. 131
iv. 4, . vi. 14
iv. 5, 6, . iv. 520
iv. 5, 6, . ix. 117
iv. 8, . i. 494
iv. 8, . iv. 47
iv. 8, . iv. 107
iv. 8, . iv. 222
iv. 8, . v. 306
iv. 9, . i. 433
iv. 9, . i. 457
iv. 9, 10, . ix. 401
iv. 10, 11, . i. 555
iv. 10–15, . i. 543
iv. 10–15, . i. 562
iv. 11, . i. 8
iv. 11, . i. 11
iv. 11, 12, 15, i. 547
iv. 11–13, . iv. 302
iv. 12, . iv. 246
iv. 13, . i. 564
iv. 13, . iii. 458
iv. 13, . iv. 420
iv. 14, . iii. 262
iv. 15, . iii. 472
iv. 15, 16, . i. 538
iv. 15, 16, . iii. 458
iv. 16, . i. 527
iv. 16, . i. 552
iv. 16, . iii. 459
iv. 17, . ii. 26
iv. 17, . ii. 119
iv. 17, . iii. 237
iv. 18, . ii. 11
iv. 18, . ii. 17
iv. 18, . vii. 508
iv. 18, 19, . iv. 185
iv. 19, . ii. 107
iv. 19, . iv. 567
iv. 19, . x. 299
iv. 20, 21, . iv. 452
iv. 20, 21, . vi. 269
iv. 21, . i. 378
iv. 21, . ii. 231
iv. 21, . vii. 389
iv. 21, 22, . iv. 161
iv. 21, 22, . viii. 479
iv. 22, . ii. 109
iv. 22, . x. 278
iv. 22, 23, . vi. 164
iv. 22–24, . vi. 430

Eph. iv. 23, . VI. 211
iv. 23, . VI. 274
iv. 23, 24, . III. 505
iv. 24, . I. 358
iv. 24, . VI. 202
iv. 24, . VI. 247
iv. 24, 25, . VII. 55
iv. 26, . III. 509
iv. 30, . I. 261
iv. 30, . III. 416
iv. 30, . IV. 231
iv. 30, . VII. 321
iv. 30, . VIII. 370
iv. 32, . II. 277
iv. 32, . IX. 353
v. 1, . VII. 241
v. 2, . IV. 213
v. 2, . IV. 343
v. 2, . IX. 53
v. 6, . II. 118
v. 8, . VII. 276
v. 8, 14, . X. 136
v. 13, . I. 301
v. 14–17, . X. 191
v. 18, . I. 556
v. 19, . III. 13
v. 19, . III. 215
v. 19, . IV. 159
v. 23, . I. 546
v. 23, . IX. 90
v. 23, . IX. 343
v. 23–25, . I. 37
v. 23–27, . I. 168
v. 23, 30, 32, I. 535
v. 24, . I. 39
v. 24, . VI. 227
v. 25, . I. 427
v. 25–27, . IV. 98
v. 25–27, . VI. 121
v. 25–33, . IX. 323
v. 25, 31–33, IV. 123
v. 26, . II. 423
v. 26, . III. 471
v. 26, . IV. 330
v. 26, 27, . IV. 124
v. 26, 27, . IV. 246
v. 27, . II. 420
v. 27, . V. 434
v. 27, . IX. 104
v. 27, . IX. 213
v. 28, . IV. 133
v. 28, . IV. 381
v. 30, 31, . IV. 504
v. 32, . I. 535

Eph. v. 32, . IV. 282
v. 32, . IV. 340
vi. 5, . VII. 146
vi. 6, . III. 267
vi. 11, . III. 270
vi. 12, . I. 484
vi. 12, . I. 486
vi. 12, . I. 489
vi. 12, . II. 40
vi. 12, . II. 51
vi. 12, . II. 60
vi. 12, . II. 83
vi. 12, . II. 103
vi. 12, . III. 259
vi. 12, . III. 265
vi. 12, . IV. 156
vi. 12, . VII. 501
vi. 13, . VII. 271
vi. 16, . I. 553
vi. 16, . VIII. 462
vi. 18, . III. 471
vi. 18, . VI. 461
vi. 22, . II. 92
vi. 27, . VI. 108
Philip. i. 4, . I. 280
i. 7, . I. 12
i. 7, . I. 272
i. 8, . IV. 117
i. 9, . I. 283
i. 9, . IV. 306
i. 9, 10, . I. 133
i. 9, 10, . I. 180
i. 9, 10, . X. 284
I. 9–11, . VII. 131
i. 10, . VI. 32
i. 10, . VI. 173
I. 10, . VII. 149
i. 10, . VII. 173
i. 11, . I. 556
i. 11, . III. 443
i. 11, . III. 471
i. 11, . VII. 162
i. 18, . III. 499
i. 19, . III. 370
i. 21, . VI. 487
i. 21–24, . X. 276
i. 23, . VII. 374
i. 24, . III. 469
i. 27, 28, . IV. 252
i. 28, . VII. 158
i. 28, . X. 511
ii. . II. 376
ii. 1, . I. 276
ii. 1, . VI. 26

Philip. ii. 1, . VII. 456
ii. 3, . I. 416
ii. 6, . II. 424
ii. 6, . IV. 243
ii. 6, v. 104, 106, 108
ii. 6, 7, . VII. 225
ii. 6–9, . IX. 365
ii. 7, . I. 100
ii. 7, . I. 556
ii. 7, . III. 329
ii. 7, . IV. 568
ii. 8, 9, . I. 119
ii. 8–11, . VI. 503
ii. 9, . I. 479
ii. 10, . I. 480
ii. 10, . I. 495
ii. 10, . III. 16
ii. 10, 11, . I. 28
ii. 10, 11, . VI. 378
ii. 11, . I. 36
ii. 12, . VIII. 562
II. 12, 13, . VIII. 529
ii. 13, . I. 270
ii. 13, . I. 301
ii. 13, . I. 422
ii. 13, . II. 23
ii. 13, . III. 218
ii 13, . IV. 276
ii. 13, . VIII. 453
ii. 13, . VIII. 552
ii. 15, . III. 47
ii. 15, . IV. 172
ii. 15, . IX. 301
ii. 15, 16, . VII. 280
ii. 15, 16, . VII. 285
ii. 19, . I. 478
ii. 20, . IV. 117
ii. 20, . VI. 514
iii. . II. 454
iii. . VI. 23
iii. 3, . I. 417
iii. 3, . III. 472
iii. 3, . IV. 299
iii. 3, . IV. 339
iii. 3, . VI. 314
iii. 4, . II. 82
iii. 4, . III. 483
iii. 4–9, . X. 265
iii. 5, 6, . I. 376
iii. 5–8, . VI. 462
iii. 7, . VI. 300
iii. 7, 8, . IV. 314
iii. 7, 8, . VI. 484
iii. 8, . I. 3
Philip. iii. 8, . I. 8
iii. 8, . I. 39
iii. 8, . I. 296
iii. 8, . IV. 229
iii. 8, . VI. 59
iii. 8, . VIII. 270
iii. 8, . VIII. 304
iii. 8, . VIII. 322
iii. 8, . X. 295
iii. 8, 9, . VIII. 476
iii. 8, 9, . X. 147
iii. 9, . IV. 436
iii. 9, . V. 352
iii. 9, . VI. 176
iii. 9, . VI. 289
iii. 9, . IX. 44
iii. 10, . I. 420
iii. 10, . II. 210
iii. 10, . III. 159
iii. 10, . III. 301
iii. 10, . IV. 540
iii. 10, . VII. 480
iii. 11, . III. 506
iii. 11, 12, . I. 439
iii. 12, . I. 80
iii. 12, . II. 242
iii. 12, . V. 308
iii. 12, . VIII. 483
III. 12, . IX. 357
iii. 12, 13, . IV. 13
iii. 12, 13, . VIII. 577
iii. 12, 13, . IX. 12
iii. 13, . III. 478
iii. 13, 14, . VII. 326
iii. 15, . III. 478
iii. 18, . I. 326
iii. 19, . III. 349
iii. 19, . VI. 483
iii. 20, . II. 245
iii. 21, . I. 211
iii. 21, . I. 317
iii. 21, . I. 331
iii. 21, . I. 333
iii. 21, . I. 334
iii. 21, . I. 336
iii. 21, . I. 342
iii. 21, . I. 343
iii. 21, . I. 364
iii. 21, . IV. 440
iii. 21, . IV. 547
iii. 21, . VI. 194
iii. 21, . VII. 99
iii. 21, . VII. 112
iii. 21, . IX. 214

Philip. iv. 3, . IX. 28
iv. 6, . VI. 318
iv. 6–9, . II. 449
iv. 7, . I. 16
iv. 7, . I. 20
iv. 7, . III. 417
iv. 11, 12, . II. 454
iv. 12, . III. 483
iv. 13, . III. 444
iv. 17, . I. 22
iv. 17, . VII. 115
iv. 17, . VII. 167
iv. 19, . I. 314
iv. 19, . I. 318
iv. 19, . IV. 310
iv. 19, . VIII. 253
iv. 19, . IX. 335
iv. 20, . IV. 273

Col. i. . II. 459
i. . IV. 457
i. . IV. 458
i. 2, . I. 11
i. 2, 3, . IV. 252
i. 4, . I. 277
i. 4, 5, . I. 271
i. 5, . I. 226
i. 5, . I. 302
i. 6, . I. 224
i. 6, . II. 231
i. 6, . III. 463
i. 6, . VI. 400
i. 7, iv. 12, XI. 101
i. 9, . I. 32
i. 9, . I. 556
i. 9, 10, . I. 135
I. 9, 10, . I. 287
i. 10, . I. 283
i. 10, . VII. 173
i. 10, . VII. 232
i. 10, 11, . VI. 32
i. 11, . I. 423
i. 11, . II. 449
i. 11, . II. 456
i. 11, . II. 466
i. 11, 12, . I. 361
i. 12, . I. 312
i. 12, . I. 412
i. 12, . III. 308
i. 12, . VII. 574
i. 12, 13, . I. 330
i. 12, 13, . III. 260
i. 12, 13, . III. 301
i. 12, 13, . VI. 79
i. 13, . I. 108

Col. i. 13, . II. 42
i. 13, . II. 117
i. 13, . IV. 369
i. 13, . VI. 77
i. 13, . VI. 100
i. 14, . IV. 18
i. 15, . I. 74
i. 15, . II. 420
i. 15, . IV. 266
i. 15, . IV. 419
i. 15, . IV. 555
i. 15, 16, . I. 165
i. 15, 18, . IV. 231
i. 15, 18, . IV. 557
i. 15, 19, . IV. 456
i. 16, . I. 95
i. 16, . I. 98
i. 16, . I. 171
i. 16, . I. 483
i. 16, . I. 485
i. 16, . I. 487
i. 16, . I. 489
i. 16, . I. 500
i. 16, . III. 14
i. 16, . III. 216
i. 16, . IV. 394
i. 16, . IV. 542
i. 16, . IV. 563
i. 16, 17, . I. 101
i. 16–20, . I. 177
i. 17, . I. 180
i. 17, . IV. 233
i. 17, . IV. 414
i. 17, . IV. 563
i. 18, . I. 438
i. 18, . I. 551
i. 18, . I. 547
i. 18, . II. 252
i. 18, . VI. 184
i. 18, . X. 27
i. 18–20, . I. 119
i. 18-20, . XI. 96
i. 19, . III. 329
i. 19, . VI. 219
i. 20, . I. 20
i. 20, . I. 185
i. 20, . I. 188
i. 20, . II. 374
i. 20, . V. 135
i. 20, . V. 501
i. 20, . VII. 354
i. 20, 21, . IX. 53
i. 20, 22, . II. 376
i. 21, . I. 186

Col.		
	i. 21,	I. 361
	i. 21,	II. 199
	i. 21,	VII. 390
	i. 21,	X. 86
	I. 21,	X. 106
	i. 21, ii. 13,	VI. 75
	i. 22,	II. 387
	i. 22,	VI. 140
	i. 22,	VII. 456
	i. 22, 23,	VII. 388
	i. 24,	III. 159
	i. 24,	V. 315
	i. 24,	IX. 353
	i. 26,	I. 139
	i. 26,	IV. 241
	i. 26, 27,	IV. 227
	i. 26, 27,	IV. 259
	i. 27,	I. 138
	i. 27,	IV. 299
	ii. 2,	I. 259, 260
	ii. 2,	IV. 239
	ii. 2,	IV. 249
	ii. 2,	IV. 300
	ii. 2,	IV. 312
	II. 2,	VII. 521
	ii. 3,	IV. 309
	ii. 3,	IV. 481
	ii. 3, 9,	IV. 464
	ii. 4, 8,	IV. 259
	ii. 6,	VIII. 321
	ii. 7,	VIII. 478
	ii. 7,	IX. 509
	ii. 8, 10,	IV. 450
	ii. 8–10,	IV. 569
	ii. 9,	I. 554
	ii. 9,	I. 551
	ii. 9,	V. 51
	ii. 9,	V. 105
	ii. 9,	VI. 65
	ii. 9,	VIII. 75
	ii. 9,	VIII. 376
	ii. 9–14,	VI. 219
	ii. 10,	I. 36
	ii. 10,	I. 159
	ii. 10,	I. 546
	ii. 10,	IV. 264
	ii. 10–12,	I. 367
	ii. 11,	I. 360
	ii. 11,	I. 371
	ii. 11,	II. 79
	ii. 11,	II. 134
	ii. 11,	X. 44
	ii. 11, 12,	I. 232
	ii. 11, 12,	X. 55
Col.		
	ii. 11–15,	VI. 235
	ii. 12,	I. 439
	ii. 12,	I. 441
	ii. 12,	I. 460
	ii. 12,	II. 17
	ii. 12,	VI. 446
	ii. 12,	VI. 456
	ii. 12, 13,	I. 349
	ii. 12, 13,	I. 441
	ii. 12, 13,	I. 448
	ii. 12, 13,	VIII 294
	ii. 12–14,	IV. 41
	ii. 13,	I. 124
	ii. 13,	II. 9
	ii. 13,	II. 13
	ii. 13,	II. 207
	ii. 13,	II. 209
	ii. 13,	II. 236
	ii. 14,	I. 494
	ii. 14,	II. 376
	ii. 14,	VI. 354
	ii. 14, 15,	IV. 47
	ii. 15,	I. 484
	ii. 15,	V. 299
	ii. 17,	IV. 234
	ii. 17,	VII. 73
	ii. 17,	IV. 326
	ii. 18,	II. 105
	ii. 18,	IV. 289
	ii. 19,	I. 538
	ii. 19,	I. 552
	ii. 19,	III. 458
	ii. 19,	III. 459
	ii. 19,	III. 506
	ii. 22,	III. 349
	iii. 1, 3, 4,	VII. 483
	iii. 2,	I. 58
	iii. 2,	I. 453
	iii. 2,	II. 82
	iii. 2, 3,	VIII. 161
	iii. 3,	II. 206
	iii. 3,	II. 215
	iii. 3–5,	VI. 228
	iii. 4,	II. 215
	iii. 4,	II. 271
	iii. 4,	II. 394
	iii. 5,	II. 75
	iii. 5,	II. 91
	iii. 5,	VI. 462
	iii. 7,	II. 21
	iii. 7,	II. 73
	iii. 7,	II. 92
	iii. 9, 10,	X. 339
	iii. 10,	I. 358

Col. iii. 10, . iv. 249
iii. 10, . iv. 314
iii. 10, . iv. 355
iii. 10, . iv. 535
iii. 10, . vi. 152
iii. 10, . vi. 175
iii. 10, . vi. 202
iii. 10, . vi. 247
iii. 11, . i. 61
iii. 11, . i. 554
iii. 11, . i. 556
iii. 11, . iv. 232
iii. 11, . iv. 337
iii. 12, . iv. 114
iii. 12, . iv. 116
iii. 12, . viii. 108
iii. 12, 13, . viii. 113
iii. 13, . ii. 210
iii. 13, . vi. 406
iii. 15, . iv. 258
iii. 22, . i. 81
iii. 23, . vi. 276
iii. 23, . vii. 221
iv. 3, . iv. 235
iv. 10, . iv. 232
iv. 17, . xi. 101

1 Thess. i. 1, . i. 14
i. 4, 5, . iv. 255
i. 4, 5, . ix. 279
i. 5, . i. 228
i. 5, . i. 423
i. 5, . iv. 257
i. 5, . vi. 15
i. 5, . vi. 37
i. 5, . viii. 569
i. 5, . ix. 150
i. 5, 6, . i. 260
i. 6, . vii. 571
i. 6–8, . vi. 414
i. 6, 9, . iv. 251
i. 7, . ii. 298
i. 10, . i. 249
i. 10, . i. 479
i. 10, 11, . ix. 366
i. 10, iv. 17, . x. 567
i. 13, . ii. 205
i. 15, . vii. 236
ii. 5, . vii. 501
ii. 8, 20, . iv. 117
ii. 12, . i. 303
ii. 12, . i. 319
ii. 13, . i. 6
ii. 13, . iv. 251
ii. 13, 16, . ix. 218

1 Thess. ii. 16, . iv. 525
ii. 16, 17, . ii. 370
ii. 19, . iv. 135
ii. 19, . ix. 495
ii. 19, 20, . vi. 485
ii. 19, 20, . ix. 367
iii. 5, . i. 271
iii. 6, . i. 272
iii. 6–8, . iv. 118
iii. 7, . i. 23
iii. 9, . i. 270
iii. 9, . ix. 508
iii. 10, . iii. 471
iv. 2, 3, . vi. 152
iv. 7, . i. 304
iv. 9, . vi. 154
iv. 9, . vi. 204
iv. 9, . viii. 113
iv. 9, . viii. 305
iv. 13, . ii. 249
iv. 14, . ii. 250
iv. 14, . ii. 254
iv. 16, 17, . vii. 442
iv. 17, . i. 479
iv. 17, 18, . ii. 263
iv. 18, . vii. 341
v. 3, . vii. 557
v. 7, . vi. 313
v. 9, . i. 67
v. 9, . i. 69
v. 9, . i. 261
v. 9, . ii. 163
v. 9, . ix. 154
v. 12, . vii. 235
v. 13, . vi. 3
v. 18, . ii. 454
v. 23, . i. 19
v. 23, . vi. 164
v. 23, . vii. 153
v. 23, . x. 57
v. 23, . x. 125
v. 23, 24, . ix. 64
v. 24, . ix. 390

2 Thess. i. 3, . i. 272
i. 3, . iii. 505
i. 6, 9, . x. 537
i. 7, . ii. 258
i. 8, 9, . x. 490
i. 8–10, . vii. 445
i. 9, . i. 315
i. 9, . ii. 167
i. 9, . ii. 172
i. 10, . i. 98
i. 10, . i. 267

2 Thess. i. 10, . I. 316
i. 10, . I. 320
i. 10, . I. 564
i. 10, . II. 250
i. 10, . IV. 498
i. 10, . IV. 516
i. 10, . VII. 442
i. 11, . I. 352
i. 11, . I. 423
i. 11, . II. 290
i. 11, . VIII. 575
i. 11, 12, . VI. 501
i. 12, . VIII. 121
i. 12, . VIII. 124
i. 12, . VIII. 163
i. 13, 14, . I. 9
ii. 2, . I. 9
ii. 2, . III. 286
ii. 2, 9, . III. 25
ii. 3, . I. 66
ii. 3, . I. 200
ii. 3–12, . IX. 171
ii. 4, . I. 547
ii. 4, . II. 275
ii. 7, . 259
ii. 7, . IV. 273
ii. 7, 8, . III. 73
ii. 9, . III. 365
ii. 9, 10, . I. 394
ii. 9, 10, . VIII. 249
ii. 9–12, X. 67
ii. 10, . II. 262
ii. 10, . II. 68
ii. 10, . IV. 256
ii. 10, . IV. 258
ii. 10, 11, . IX. 230
ii. 11, . I. 334
ii. 11, . II. 164
ii. 11, . III. 102
ii. 11, . III. 287
ii. 11, . IV. 173
ii. 11, 12, . IV. 181
ii. 12, 13, . IX. 163
ii. 13, . I. 13
ii. 13, . I. 80
ii. 13, . I. 270
ii. 13, . II. 154
ii. 13, . II. 167
ii. 13, . VII. 243
ii. 13, . VII. 249
ii. 13, . VII. 536
ii. 13, . VIII. 96
ii. 13, . VIII. 286
ii. 13, . IX. 18
2 Thess. ii. 13, . IX. 71
ii. 13, . IX. 88
ii. 13, . IX. 151
ii. 13, . IX. 154
ii. 13, 14, . VII. 240
ii. 13, 14, . IX. 322
ii. 13, 14, . IX. 363
ii. 14, . I. 267
ii. 16, . II. 221
ii. 16, . VIII. 243
ii. 16, 17, . VII. 486
ii. 17, . III. 428
ii. 19, . II. 173
ii. 21, . I. 36
ii. 25, . II. 69
iii. 1, . IV. 251
iii. 3, . IX. 371
iii. 5, . VIII. 330
iii. 5, . VIII. 194
iii. 14, . XI. 155
iii. 16, . VI. 318
iii. 17, . I. 5
iii. 17, 18, . I. 14
1 Tim. i. 2, . I. 17
i. 5, . I. 271
i. 5, . VI. 280
i. 5, . VII. 292
i. 5, . VIII. 502
i. 5–8, . VI. 241
i. 10, 11, . IV. 251
i. 11, . IV. 244
i. 11, . IV. 315
i. 11, . IV. 324
i. 12, . I. 345
i. 12, . II. 348
i. 13, . II. 143
i. 13, . II. 149
i. 13, . II. 224
i. 13, . IV. 166
i. 13, . VIII. 381
i. 13, 14, . VIII. 199
i. 13, 15, 16, . IV. 108
i. 13, 17, . VI. 405
i. 14, . I. 129
i. 14, . II. 187
i. 14, . II. 228
i. 14, . II. 443
i. 14, . III. 328
i. 14, . IV. 21
i. 14, . IV. 161
i. 14, . VI. 96
i. 15, . IV. 19
i. 15, . V. 361
i. 15, . V. 516

1 Tim. i. 15, . VIII. 216
i. 15–17, . IV. 373
i. 16, . I. 221
i. 16, . II. 268
i. 16, . II. 299
i. 16, . IV. 192
i. 17, . I. 468
i. 17, . IV. 390
i. 18, . VII. 239
i. 19, . I. 132
i. 19, . III. 258
i. 19, . VI. 232
i. 19, . VI. 251
i. 20, . IV. 185
ii. . III. 217
ii. 1, . I. 156
ii. 2, . III. 49
ii. 2, . III. 365
ii. 4, 5, . IV. 546
ii. 5, 6, . VIII. 206
ii. 6, . I. 124
ii. 6, . III. 14
ii. 6, . III. 328
ii. 6, . IV. 18
ii. 6, . IV. 56
ii. 6, . V. 17
ii. 6, V. 172, 177
ii. 14, . X. 136
ii. 15, . V. 58
ii. 15, . IX. 481
iii. 4, . III. 368
iii. 5, 14, 15, XI. 124
iii. 6, . III. 449
iii. 9, . IV. 303
iii. 10, . II. 458
iii. 15, . VII. 150
iii. 15, . XI. 53
iii. 16, . I. 138
iii. 16, . I. 166
iii. 16, . I. 183
iii. 16, . III. 222
iii. 16, . IV. 36
iii. 16, . IV. 235
iii. 16, . IV. 264
iii. 16, . IV. 273
iii. 16, . IV. 340
iii. 16, . IV. 438
iii. 16, . IV. 566
iii. 16, . V. 124
iii. 16, . VII. 440
iii. 16, . VIII. 136
iii. 16, . VIII. 186
iii. 18, . IV. 429
iv. 1, . II. 32

1 Tim. iv. 1, . III. 265
iv. 1, 2, . III. 177
iv. 2, . IV. 173
iv. 2, . IV. 181
iv. 2, . VI. 286
iv. 5, . III. 389
iv. 8, . I. 500
iv. 8, . III. 125
iv. 8, . VI. 263
iv. 12, . I. 13
iv. 15, . III. 464
iv. 16, . I. 487
iv. 16, . VI. 451
iv. 16, . VI. 510
v. 6, . II. 21
v. 6, . IV. 159
v. 8, . VIII. 479
v. 13, . III. 528
v. 15, . VII. 260
v. 17, 18, . VII. 82
v. 21, . I. 168
v. 21, . VII. 139
v. 21, . IX. 5
v. 23, . III. 505
vi. 4, . IV. 247
vi. 4, 5, . IV. 173
vi. 4, 5, . VI. 429
vi. 4, 5, . X. 133
vi. 5, . X. 219
vi. 6, . VI. 483
vi. 6, 7, 17, X. 558
vi. 9, . II. 53
vi. 9, . II. 101
vi. 9, . III. 478
vi. 9, . III. 484
vi. 9, . X. 453
vi. 12, 13, . VII. 334
vi. 13, . II. 299
vi. 13, . VII. 152
vi. 15, . II. 284
vi. 15, . IV. 350
vi. 15, . IV. 388
vi. 15, . IV. 394
vi. 15, IX. 118
vi. 16, . IV. 390
vi. 16, . IV. 479
vi. 16, . VII. 4
vi. 16, . IX. 140
vi. 17, . II. 288
vi. 17, . II. 305
vi. 17, . VII. 436
vi. 17, . X. 207
vi. 18, . IV. 249
vi. 19, . II. 305

2 Tim. i. 2, . i. 31
i. 2, . II. 310
i. 3, . I. 279
i. 3, . I. 281
i. 3, . VII. 149
i. 4, . II. 331
i. 5, . VI. 87
i. 8, . VII. 270
i. 9, . I. 65
i. 9, . I. 69
i. 9, . I. 75
i. 9, . II. 156
i. 9, . II. 226
i. 9, . II. 228
i. 9, . II. 229
i. 9, . II. 329
i. 9, . II. 333
i. 9, . IV. 489
i. 9, . IV. 535
i. 9, . IV. 557
i. 9, . V. 30
i. 9, . VI. 120
i. 9, . IX. 97
i. 9, . IX. 270
i. 9, . IX. 286
i. 9, 10, . VII. 192
i. 9, 10, . VIII. 206
i. 10, . IV. 407
i. 10, . VII. 410
i. 12, . I. 426
i. 12, . VIII. 311
i. 12, . IX. 308
i. 13, . VI. 265
i. 13, 14, . VI. 28
i. 14, . I. 271
i. 14, . VI. 42
i. 14, . VI. 64
i. 18, . II. 192
i. 18, . VIII. 39
ii. 1, . I. 14
ii. 1, . I. 423
ii. 1, . IV. 339
ii. 2, . I. 13
ii. 3, 7, . X. 208
ii. 4, . II. 435
ii. 5, v. 303, 317, 321
ii. 4, . VII. 239
ii. 5, . VII. 507
ii. 5, 11, 12, IX. 401
ii. 10, . II. 315
ii. 13, . II. 315
ii. 13, . IV. 82
ii. 13, . VIII. 56
ii. 13, 14, . IV. 303

2 Tim. ii. 18, . II. 251
ii. 18–20, . IX. 19
ii. 19, . I. 241
ii. 19, . II. 163
ii. 19, . III. 31
ii. 19, . III. 455
ii. 19, . III. 478
ii. 19, . IV. 212
ii. 19, . IV. 231
ii. 19, . IV. 501
ii. 19, . VII. 533
ii. 19, . VIII. 206
ii. 19, . IX. 18
ii. 19, . IX. 239
ii. 19, 20, . VI. 328
ii. 20, 21. . VI. 393
ii. 21, . III. 475
ii. 21, . VI. 396
ii. 24, . II. 364
ii. 25, . III. 480
ii. 25, . VI. 519
ii. 25, . VIII. 590
ii. 25, 26, . X. 134
ii. 26, . I. 357
ii. 26, . II. 50
ii. 26, . II. 53
ii. 26, . II. 67
ii. 26, . V. 259
ii. 26, . VI. 100
iii. 1, . II. 32
iii. 1, 10, . III. 71
iii. 1–14, . IX. 195
iii. 2, . X. 291
iii. 2, 4, . I. 363
iii. 2–4, . II. 90
iii. 2, 9, . I. 188
iii. 4, . II. 100
iii. 5, . I. 386
iii. 5, . IV. 296
iii. 5, . VI. 266
iii. 5, . X. 97
iii. 5, . XI. 281
iii. 6, . II. 92
iii. 6, . X. 63
iii. 7, . VIII. 579
iii. 12, . I. 14
iii. 12, . VII. 170
iii. 14, . IV. 172
iii. 14, . IV. 183
iii. 15, . VIII. 172
iii. 15, . VIII. 274
iv. 2, . II. 459
iv. 3, . II. 109
iv. 3, 4, . IV. 248

2 Tim. iv. 6, . III. 487
iv. 7, . VII. 152
iv. 7, 8, . IV. 249
iv. 10, . X. 204
iv. 18, . II. 259
Titus i. 1, . VII. 62
i. 1, 2, . IX. 88
i. 2. . IV. 491
i. 2, . IV. 213
i. 2, . V. 29
i. 2, . VII. 524
i. 2, . VIII. 56
i. 2, 3, . IV. 557
i. 5, . XI. 96
i. 6, . V. 94
i. 9, . IV. 249
i. 15, . VI. 298
i. 15, . X. 104
i. 16, . II. 67
i. 16, . IV. 184
i. 16, . VI. 241
i. 16, . X. 133
i. 16, . X. 193
i. 16, . X. 253
ii. 3, . IV. 153
ii. 10, 11, . IV. 270
ii. 11, . I. 4
ii. 11, . I. 16
ii. 11, . VIII. 254
ii. 11, 12, . VIII. 198
ii. 12, . II. 87
ii. 12, . II. 100
ii. 12, . VIII. 479
ii. 12, 13, . IV. 435
ii. 13, . I. 35
ii. 13, . I. 302
ii. 14, . III. 475
ii. 14, . VI. 141
ii. 14, . VII. 224
ii. 14, . VII. 570
ii. 14, . IX. 350
ii. 15, . VII. 282
iii. 1, . I. 484
iii. 3, . I. 187
iii. 3, . II. 100
iii. 3, . II. 108
iii. 3, 5, . II. 349
iii. 4, . II. 143
iii. 4, . II. 156
iii. 4, . II. 177
iii. 4, . VIII. 60
iii. 4, 5, . I. 130
iii. 4, 5, . II. 146
iii. 4, 5, . II. 159
Titus iii. 4, 5, . VI. 406
iii. 4–6, . VI. 83
iii. 4–6, . VI. 416
iii. 4–7, . VI. 73
iii. 4, 7, . II. 328
iii. 5, . II. 320
iii. 5, . III. 4
iii. 5, . VI. 103
iii. 5, 6, . VI. 47
iii. 5–7, . IX. 310
iii. 5–7, . IX. 327
iii. 6, . IV. 244
iii. 6, . IV. 313
iii. 6, . VI. 58
iii. 7, . II. 259
iii. 7, . VI. 22
iii. 9, . IX. 322
iii. 8, . VI. 520
iii. 8, . VII. 233
iii. 14, . VII. 234
Philem. 4. . I. 279
5. . I. 277
22, . IV. 256
Heb. i. . II. 48
i. 1, . I. 204
i. 1, . III. 470
i. 1, . IV. 247
i. 1, . IV. 263
i. 1, 2, . V. 525
i. 2, . IV. 310
i. 2, . IV. 506
i. 2, . IV. 522
i. 2, . IV. 533
i. 2, . IV. 548
i. 2, 3, . IV. 317
i. 2, 3, . IV. 563
i. 2–6, . I. 476
i. 3, . I. 196
i. 3, . I. 468
i. 3, . I. 477
i. 3, . III. 329
i. 3, . IV. 60
i. 3, . IV. 155
i. 3, . IV. 233
i. 3, . IV. 192
i. 3, . IV. 466
i. 3, . IV. 478
i. 3, 4, 5, . IV. 53
i. 4, . I. 495
i. 4, . IV. 23
i. 4, 5, . III. 221
i. 4–6, . IV. 498
i. 4–8, . I. 502
i. 5, . I. 32

Heb. i. 5, . iv. 54
i. 5, . iv. 427
i. 6, . i. 37
i. 6, . i. 160
i. 6, . i. 480
i. 6, . i. 489
i. 6, . iv. 475
i. 6, . vii. 103
i. 6, 7, . i. 493
i. 8, . i. 27
i. 8, . iii. 33
i. 8, . iv. 132
i. 8, 9, . iv. 353
i. 9–14, . vi. 355
i. 10, . iv. 410
i. 10, . iv. 413
i. 10, . vii. 8
i. 11, . i. 471
i. 13, . i. 477
i. 13, . iv. 50
i. 14, . i. 176
i. 14, . iii. 15
i. 14, . iii. 32
i. 14, . iii. 217
i. 14, . iv. 395
ii. 1, . iii. 427
ii. 2, . iv. 160
ii. 2, . iv. 316
ii. 2, . xii. 96
ii. 2-5, . vi. 357
ii. 3, . i. 225
ii. 3, . ii. 216
ii. 3, . ii. 301
ii. 3, . iv. 224
ii. 3, 4, . iv. 108
ii. 3, 4, . vii. 56
ii. 4, . i. 432
ii. 5, . i. 516
ii. 5, . i. 478
ii. 5. . i. 489
ii. 5, . i. 507
ii. 5, . i. 523
ii. 5, . ii. 271
ii. 5, 6, . i. 511
ii. 5, 8, . iv. 52
ii. 6, . iv. 546
ii. 7, . i. 153
ii. 8, . i. 516
ii. 8, . i. 517
ii. 8, . iv. 54
ii. 8, . iv. 320
ii. 8, 9, . iii. 34
ii. 9, . i. 123
ii. 9, . i. 194
Heb. ii. 9, . i. 467
ii. 9, . i. 471
ii. 9, . ii. 226
ii. 9, . ii. 320
ii. 9, . ii. 329
ii. 9, . ii. 423
ii. 9, . vii. 212
ii. 10, . ii. 433
ii. 10, . iv. 51
ii. 10, . vi. 228
ii. 10, . vii. 23
ii. 10, 11, 14, iv. 491
ii. 10, 14–18, iv. 528
ii. 11, . ii. 421
ii. 11, . iv. 104
ii. 11, . vi. 219
ii. 11, 14, . iv. 124
ii. 11, 14, 17, x. 130
ii. 12–15, . iv. 8
ii. 13, . i. 535
ii. 13, . iv. 140
ii. 13, 14, . iv. 518
ii. 14, . i. 95
ii. 14, . ii. 422
ii. 14, . iii. 282
ii. 14, . iv. 47
ii. 14, . iv. 116
ii. 14, . iv. 143
ii. 14, . v. 47
ii. 14, . v. 295
ii. 14, . vii. 266
ii. 15, . vi. 56
ii. 16, . ii. 420
ii. 16, . iv. 551
ii. 16, . v. 51
ii. 16, . vi. 11
ii. 16, 17, . iv. 136
ii. 16, 17, . v. 34
ii. 17, . iv. 130
ii. 17, . iv. 139
ii. 17, . v. 49
ii. 17, . viii. 37
ii. 18, . iv. 129
ii. 18, . vii. 137
ii. 18, . ix. 351
ii. 23, . vi. 45
iii. 1, . i. 8
iii. 1, . iii. 69
iii. 1, . iv. 209
iii. 1–3, . xi. 18
iii. 2, . iv. 548
iii. 2, . vii. 81
iii. 3, . iv. 130
iii. 3, 4, . iv. 429

Heb. iii. 3–6, . xi. 54
iii. 5, . iv. 132
iii. 5, 6, . iv. 421
iii. 6, 14, . viii. 3
iii. 6, 14, . viii. 587
iii. 10, . viii. 328
iii. 10, 11, . vi. 312
iii. 12, . i. 186
iii. 12, . iv. 434
iii. 12, . viii. 174
iii. 12, . viii. 520
iii. 12, 14, . viii. 313
iii. 12–15, . vi. 323
iii. 13, . viii. 537
iii. 14, . vi. 107
iii. 20, 21, . ix. 388
iv. 1, 2, . viii. 582
iv. 3, . v. 392
iv. 3, 11, . viii. 335
iv. 4, . i. 511
iv. 6, 11, . ii. 67
iv. 6, 9, 11, ii. 243
iv. 6, 11, . viii. 229
iv. 10, . iv. 49
iv. 11, . i. 406
iv. 11, . viii. 546
iv. 11, 12, . iii. 286
iv. 12, iii. 510
iv. 12, . iii. 525
iv. 12, . vi. 288
iv. 12, . vii. 220
iv. 12, . vii. 303
iv. 12, . x. 168
iv. 12, 13, . iii. 245
iv. 12, 13, . vi. 329
iv. 12, 13, . x. 131
iv. 14, . iv. 72
iv. 14, . v. 378
iv. 14, 16, . iv. 59
iv. 14, 16, . iv. 71
iv. 15, . iii. 256
iv. 15, . iii. 311
iv. 15, . iv. 111
iv. 15, . x. 47
iv. 15, . x. 283
iv. 16, . i. 63
iv. 16, . iv. 62
iv. 16, . v. 407
iv. 16, . vii. 273
iv. 16, . ix. 238
v. 1, . iv. 135
v. 1–3, . iv. 127
v. 2, . iv. 111
v. 2, . viii. 37

Heb. v. 5, . v. 23
v. 5, 6, . iv. 73
v. 5, 6, . iv. 90
v. 6, . iv. 412
v. 7, . iii. 306
v. 7, . iii. 394
v. 7, . iv. 143
v. 8, . ii. 433
v. 8, . ii. 446
v. 8, 9, . iv. 48
v. 8, 9, . vi. 121
v. 8–10, . iv. 63
v. 8–10, . iv. 74
v. 9, . iv. 161
v. 9–11, . iv. 60
v. 11, . i. 452
v. 12, . i. 223
v. 12, . iii. 463
v. 12, . iv. 171
v. 12, . vii. 299
v. 12, . ix. 285
v. 12, 13, . vi. 320
v. 12–14, . ix. 392
v. 14, . vii. 134
vi. 1, . ii. 12
vi. 1, . vi. 32
vi. 1, 2, . vi. 357
vi. 1–4, . vii. 452
vi. 1, 2, 4, . vii. 547
vi. 4, . i. 407
vi. 4, . i. 413
vi. 4, . iii. 318
vi. 4, 5, . iv. 165
vi. 4, 5, . vi. 320
vi. 4, 6, . vi. 80
vi. 4, 5, 9, . i. 59
vi. 4–10, . vi. 319
vi. 4–10, ix. 285
vi. 4–11, . ix. 195
vi. 4–16, . i. 386
vi. 5, . ii. 271
vi. 7, . iii. 442
vi. 7, 8, . i. 60
vi. 7, 8, . vi. 335
vi. 7, 8, . vii. 296
vi. 7–9, . vi. 351
vi. 8, . iii. 454
vi. 9, . iii. 247
vi. 9, . iii. 322
vi. 9, 10, . ix. 178
vi. 10, . i. 415
vi. 11, . ii. 275
vi. 11, 13, 17, 18, vii. 251
vi. 12, . viii. 554

Heb. vi. 13, . I. 225
vi. 13, 14, . I. 44
vi. 13–30, . VIII. 235
vi. 15, . I. 52
vi. 15–18, . VIII. 367
vi. 16, 17, . VIII. 69
vi. 17, . II. 174
vi. 17, . IV. 222
vi. 17, . IV. 551
vi. 17, . VII. 184
vi. 17, 18, . IV. 212
vi. 18, . III. 330
vi. 19, . II. 243
vi. 20, . IV. 51
vi. 20, . IV. 99
vii. 3, . IV. 421
vii. 3, . IV. 446
vii. 4, . VII. 71
vii. 5, . IV. 161
vii. 6, . IV. 469
vii. 6, 7, . I. 17
vii. 9, . VII. 36
vii. 16, . II. 82
vii. 16, . V. 69
vii. 16, . V. 384
vii. 19, . IV. 69
vii. 21, . IV. 212
vii. 21, . V. 139
vii. 21, . V. 385
vii. 21–25, . IV. 60
vii. 21, 24, 25, IV. 66
vii. 22, . IV. 28
vii. 22, . V. 37
vii. 22–24, . IV. 70
vii. 24, . V. 511
vii. 24, 26, . IV. 131
vii. 24, 26, 28, IV. 74
vii. 25, . I. 153
vii. 25, . IV. 56
vii. 25, . IV. 61
vii. 25, . IX. 360
vii. 26, . I. 473
vii. 26, . I. 474
vii. 26, . II. 134
vii. 26, . III. 280
vii. 26, . IV. 148
vii. 26, . VII. 14
viii. 1, . I. 452
viii. 1, . IV. 57
viii. 1, 4, . IV. 58
viii. 1–12, . IV. 65
viii. 3, . V. 44
viii. 5, . II. 61
viii. 5, . VII. 85

Heb. viii. 6, 10, . IX. 287
viii. 7, . VII. 36
viii. 9, 10, . VII. 300
viii. 11, . IV. 293
viii. 13, . I. 359
ix. 2–11, . VII. 36
ix. 5, . V. 400
ix. 5, 23, . IV. 253
ix. 6, 8, . IV. 59
ix. 8, . V. 397
ix. 8–11, . IX. 48
ix. 9, . VII. 92
ix. 10–15, . VII. 539
ix. 11, . I. 350
ix. 11, . I. 367
ix. 11, . I. 371
ix. 11, . VIII. 32
ix. 11, . VIII. 449
ix. 12, . I. 361
ix. 12, . III. 213
ix. 12, . IV. 68
ix. 12, . IV. 77
ix. 12–14, . IV. 72
ix. 12, 24, . IV. 58
ix. 14, . I. 233
ix. 14, . II. 12
ix. 14, . II. 346
ix. 14, . II. 395
ix. 14, . III. 365
ix. 14, V. 38, 39, 115
ix. 14, . VI. 265
ix. 14, . VI. 270
ix. 14, . VI. 310
ix. 14, . VI. 317
ix. 14, . VII. 79
ix. 14, 26, . X. 53
ix. 15, . I. 123
ix. 15, . I. 311
ix. 15, . IV. 539
ix. 15, . V. 8
ix. 15–17, . I. 454
ix. 15–17, . IV. 53
ix. 15–20, . VII. 533
ix. 16, 17, . IV. 215
ix. 19, . IV. 64
ix. 21–23, . VI. 356
ix. 22, . IV. 17
ix. 23, . I. 58
ix. 23, 24, . IV. 57
ix. 24, . V. 399
ix. 26, . IV. 58
ix. 26, . IV. 539
ix. 26, 27, . VI. 408
ix. 27, . III. 368

Heb. ix. 27, . IV. 32
ix. 27, 28, . I. 455
ix. 27, 28, . VII. 153
ix. 28, . II. 332
ix. 28, . IV. 30
ix. 28, . IV. 37
x. . II. 187
x. 1, . I. 16
x. 1, . III. 437
x. 1, . IV. 234
x. 1, . IV. 252
x. 1, . IV. 324
x. 1, . IV. 559
x. 1-4, . X. 72
x. 3, . IV. 65
x. 3-10, . V. 137
x. 4, . IV. 161
x. 4-7, . V. 481
x. 4-10, . V. 68
x. 5, . III. 211
x. 5, . IV. 49
x. 5, . IV. 361
x. 5, . IV. 490
x. 5, 7, . IV. 359
x. 5, 7, . IV. 408
x. 5, 10, . IV. 20
x. 7, . VII. 248
x. 10, . I. 142
x. 10, . V. 31
x. 11, . IV. 49
x. 10-12, . IV. 50
x. 12, . I. 477
x. 12, 13, . IV. 54
x. 12, 13, . IV. 147
x. 12-14, . I. 501
x. 13, . IV. 568
x. 14, . II. 244
x. 14, . IV. 34
x. 14, . IV. 48
x. 14, . IV. 60
x. 14, . V. 510
x. 14, . VI. 39
x. 14, . IX. 286
x. 14-16, . VI. 350
x. 14-16, . VI. 390
x. 14, 16, . VI. 402
x. 16, . VI. 236
x. 19-22, . V. 388
x. 21, 22, . II. 243
x. 21-25, . XI. 42
x. 22, . I. 13
x. 22, . I. 233
x. 22, . I. 260
x. 22, . II. 346

Heb. x. 22, . III. 5
x. 22, . III. 125
x. 22, . III. 422
x. 22, . VI. 148
x. 22, . VI. 310
x. 22, . VIII. 340
x. 22, . VIII. 498
x. 22-39, . IX. 195
x. 24, . III. 472
x. 25, . III. 455
x. 25, . VI. 113
x. 25, . VII. 572
x. 26, . X. 67
x. 27, . X. 117
x. 26, 27, 29, . X. 154
x. 27, 28, . III. 105
x. 27, 28, . IV. 166
x. 28, . IV. 186
x. 28, . VII. 335
x. 29, . II. 320
x. 29, . III. 318
x. 29, . VI. 30
x. 29, . VI. 49
x. 30, 31, . VI. 126
x. 30, 31, . X. 490
x. 31, . IV. 160
x. 31, . X. 525
x. 32, . VI. 338
x. 32-34, . VII. 298
x. 32-35, . VI. 321
x. 33, 34, . VI. 485
x. 34, . I. 57
x. 34, . I. 324
x. 34, . II. 443
x. 35, . IV. 493
x. 36-39, . VI. 135
x. 37, . IV. 100
x. 38, . VIII. 281
x. 39, . I. 261
x. 39, . I. 285
x. 39, . VIII. 302
xi., xii., . VIII. 12
xi. 1, . I. 379
xi. 1, . III. 239
xi. 1, . IV. 239
xi. 1, . IV. 266
xi. 1, . IV. 336
xi. 1, . VII. 57
xi. 1, . VIII. 259
xi. 1, 19, 27, VIII. 115
xi. 3, . VI. 308
xi. 4, . IV. 76
xi. 5, 6, . X. 227
xi. 6, . VII. 69

Heb. xi. 6, . VIII. 289
xi. 7, . VII. 558
xi. 7, . VIII. 300
xi. 7, . IX. 42
xi. 9, 10, . VII. 348
xi. 10, . I. 58
xi. 10, . I. 319
xi. 10, . VII. 367
xi. 10, . VII. 425
xi. 13, . I. 226
xi. 13, . II. 261
xi. 13, . VII. 412
xi. 13, . VIII. 265
xi. 13, . VIII. 269
xi. 13, 24, . I. 133
xi. 13, 33, . VIII. 475
xi. 16, . I. 56
xi. 16, . II. 258
xi. 16, . VII. 431
xi. 16, . XII. 22
xi. 17, . III. 487
xi. 17, . VII. 183
xi. 17–19, . I. 464
xi. 19, . IX. 81
xi. 24–28, . IV. 156
xi. 26, . VI. 481
xi. 35–37, . VII. 114
xi. 39, . I. 246
xi. 40, . IV. 332
xi. 40, . VII. 441
xii. . III. 431
xii. 1, . II. 457
xii. 1, 16, 17, . VIII. 520
xii. 2, . I. 325
xii. 2, . I. 476
xii. 2, . IV. 67
xii. 2, 3, . II. 434
xii. 3, . II. 29
xii. 3, . IV. 148
xii. 4, . VII. 258
xii. 6, . III. 245
xii. 9, . III. 314
xii. 9, . IV. 355
xii. 9, . VI. 411
xii. 9, . VI. 456
xii. 9, . VII. 426
xii. 10, . VIII. 78
xii. 11, . II. 456
xii. 11, . VII. 560
xii. 12, . II. 436
xii. 13, . III. 517
xii. 14, . VII. 240
xii. 15, . IX. 177
xii. 15, . X. 43

Heb. xii. 15–17, . VI. 323
xii. 16, . IV. 248
xii. 16, 17, . XI. 191
xii. 17, . I. 50
xii. 17, . VI. 435
xii. 17, . VI. 453
xii. 20, . V. 366
xii. 21, . IV. 244
xii. 22, . I. 97
xii. 22, . I. 160
xii. 22, . I. 193
xii. 22, 23, . VI. 416
xii. 22, 23, 24, . IV. 395
xii. 22–24, . VII. 467
xii. 23, . I. 311
xii. 23, . I. 538
xii. 23, . IV. 51
xii. 23, . IV. 99
xii. 23, . IV. 470
xii. 23, . VII. 409
xii. 24, . IV. 64
xii. 24, . IV. 76
xii. 24, . VIII. 364
xii. 24, . X. 264
xii. 25, . IV. 107
xii. 25, . IV. 224
xii. 25, . IV. 242
xii. 25, . IV. 307
xii. 25, . VI. 316
xii. 25–27, . VII. 37
xii. 25–29, . V. 439
xii. 26, . I. 519
xii. 26, . IV. 434
xii. 27, . III. 48
xii. 28, . I. 80
xii. 28, . VI. 216
xii. 29, . III. 310
xii. 29, . III. 344
xii. 29, . III. 349
xiii. . IV. 413
xiii. 2, . I. 187
xiii. 3, . II. 216
xiii. 5, . III. 377
xiii. 5, . IV. 209
xiii. 5, . VIII. 450
xiii. 5, 8, . IX. 304
xiii. 8, . III. 313
xiii. 8, . IV. 122
xiii. 8, . IV. 127
xiii. 8, . IV. 548
xiii. 8, . VIII. 41
xiii. 9, . I. 4
xiii. 10–16, . VI. 36
xiii. 11, . IV. 57

Heb. xiii. 12, . iv. 58
xiii. 16, . vii. 319
xiii. 18, . i. 280
xiii. 18, . vi. 277
xiii. 18, . vii. 149
xiii. 20, . i. 20
xiii. 20, . i. 461
xiii. 20, 21, . iv. 373
xiii. 21, . i. 422
xiii. 21, . ix. 404
xiii. 22, . vi. 394
James i. . ix. 290
i. ii. iv. v. . vi. 493
i. 2, . vi. 486
i. 2, 3, . viii. 449
i. 4, 5, . iv. 302
i. 5, . iv. 238
i. 5, . vii. 218
i. 5, 17, . vii. 60
i. 5, 17, . x. 29
i. 6, . iii. 369
i. 6, . viii. 265
i. 6–8, . viii. 420
i. 12, . vii. 269
i. 13, 14, . vii. 28
i. 13, 17, . i. 179
i. 13, 17, . x. 7
i. 14, . x. 284
i. 15, . x. 6
i. 16–18, . ix. 289
i. 16–27, . i. 60
i. 17, . i. 396
i. 17, . i. 410
i. 17, . vii. 534
i. 17, 18, . i. 381
i. 17, 18, . vi. 411
i. 17–27, . i. 402
i. 18, . i. 92
i. 18, . i. 168
i. 18, . i. 367
i. 18, . i. 371
i. 18, . iv. 458
i. 18, . iv. 534
i. 18, . vi. 398
i. 18, 21, . vi. 197
i. 21, . iv. 155
i. 21, . iv. 248
i. 21, . vi. 397
i. 21, . vii. 247
i. 22, . vii. 291
i. 25, . i. 54
i. 25, . vii. 295
ii. 1, . iv. 513
ii. 5, . iv. 249
James ii. 5, . iv. 306
ii. 10, 11, . x. 64
ii. 19, . viii. 277
ii. 19, . viii. 349
ii. 19, . x. 247
ii. 21–23, . vii. 178
ii. 24, . ii. 331
iii. 6, . ii. 45
iii. 8, . vii. 164
iii. 10, . i. 27
iii. 16, . iii. 279
iii. 31, . i. 396
iv. 1, . ii. 92
iv. 1, . iii. 484
iv. 1, . vii. 262
iv. 1–6, . ix. 250
iv. 3, . ii. 100
iv. 3, . iii. 349
iv. 3, . iii. 377
iv. 3, . iv. 202
iv. 4, . vi. 130
iv. 4, . x. 110
iv. 5, . vi. 162
iv. 5, &c. . viii. 536
iv. 5, 6, . vi. 153
iv. 6, . iv. 423
iv. 7, . v. 322
iv. 7, . viii. 531
iv. 8, . viii. 558
iv. 8, 9, . x. 75
iv. 13, . iii. 521
iv. 13, . vi. 384
iv. 13, . ix. 293
iv. 13–15, . vi. 453
iv. 13, 15, . viii. 532
iv. 17, . iv. 169
v. 4, . iv. 215
v. 5, . iv. 159
v. 7, . ii. 449
v. 7, . ii. 458
v. 7, . vi. 342
v. 7, 8, . ii. 451
v. 7, 8, . vi. 518
v. 9, . vii. 557
v. 11, . i. 62
v. 11, . ix. 214
v. 13, . iii. 344
v. 14, . i. 17
v. 14, . i. 18
v. 15, 16, . iii. 367
v. 16, . iii. 401
v. 19, 20, . vi. 518
1 Peter i. 1, . ii. 261
i. 1–3, . i. 508

1 Pet. i. 2, . I. 82
i. 2, . IV. 64
i. 2, . VI. 20
i. 2, . VI. 67
i. 3, . I. 26
i. 3, . I. 130
i. 3, . I. 209
i. 3, . II. 149
i. 3, . II. 187
i. 3, . II. 320
i. 3, . IV. 373
i. 3, . VI. 37
i. 3, . VI. 84
I. 3, . VI. 455
I. 3–5, . VI. 151
i. 3, 5, . IX. 328
i. 4, . I. 265
i. 4, . II. 250
i. 4, . IV. 51
i. 4, . IV. 99
i. 4, . VII. 121
i. 4, 5, . VII. 452
i. 4, 5, . VII. 468
i. 4, 22, 23, VI. 76
i. 5, . I. 342
i. 5, . I. 346
i. 5, . I. 449
i. 5, . III. 422
i. 5, . III. 448
i. 5, . VI. 316
i. 5, . VIII. 462
i. 5, . IX. 180
i. 5, . IX. 210
i. 5, . IX. 359
i. 5, 6, . IX. 244
i. 5–7, . VI. 452
i. 6, . II. 457
i. 6, . III. 247
i. 6, . III. 263
i. 6, . VII. 504
i. 6, 7, . I. 63
i. 6, 7, . II. 432
i. 6, 7, . III. 304
i. 6, 7, . IX. 290
i. 7, . IV. 308
i. 7, . VII. 179
I. 7, . VIII. 464
i. 7, 8, . VIII. 346
i. 7, 25, . IV. 242
i. 8, . I. 238, 240
i. 8, . I. 249
i. 8, . I. 316
i. 8, . IV. 246
i. 8, . IV. 330

1 Pet. i. 8, . VI. 49
i. 8, . VII. 446
i. 8, 9, . I. 260
i. 9, . I. 267
i. 9, . VII. 421
i. 9, . VIII. 39
i. 10, . IV. 247
i. 10, . IV. 271
i. 10, . IV. 302
i. 10, . IV. 317
i. 10, . V. 536
i. 10, 11, . I. 139
i. 10, 12, . IV. 253
i. 10–12, . IV. 270
i. 10–12, . IV. 283
i. 11, . III. 365
i. 11, . IV. 236
i. 11, . IV. 408
i. 11, . VI. 14
i. 11, 12, . VI. 99
i. 12, . I. 139
i. 12, . IV. 229
i. 12, . IV. 265
i. 12, . VIII. 65
i. 13, . II. 329
i. 13, . II. 231
i. 13, . III. 330
i. 13, . VII. 238
i. 13, . VIII. 310
i. 13, . VIII. 525
i. 14, . II. 117
i. 14, . I. 266
i. 14, . VII. 242
i. 14, 15, . IX. 331
i. 15, 18, . VI. 113
i. 15, 18, 19, IX. 349
i. 17, . I. 315
i. 17, . III. 310
i. 17, . VII. 565
i. 17, . VIII. 72
i. 18, . II. 30
i. 18, . II. 354
i. 18, 19, . VI. 182
i 19, . III. 220
i. 19, 21, . IV. 554
i. 20, . I. 31
i. 20, . I. 70
i. 20, . I. 78
i. 20, . I. 87
i. 20, . II. 163
i. 20, . IV. 467
i. 20, . IV. 470
i. 20, . IX. 94
i. 20, 21, . I. 271

1 Pet. i. 21, . I. 463
i. 21, . IV. 12
i. 21, . IV. 13
i. 21, . VIII. 143
i. 21, . VIII. 166
i. 22, . III. 479
i. 22, 24, 25, VII. 415
i. 22–25, . VI. 29
i. 23, . VI. 56
i. 23, . VII. 304
i. 23, . X. 87
i. 23, 24, . IX. 298
i. 23, 25, . VI. 88
i. 24, . IV. 246
i. 24, . VII. 122
i. 24, . XII. 7
i. 25, . IV. 250
i. 25, . VII. 16
ii. 1–3, . VII. 478
ii. 2, . VI. 397
ii. 2, . VIII. 340
ii. 2, 3, . VI. 466
ii. 2, 3, . X. 182
ii. 2, 3, . XI. 12
ii. 4, . VIII. 343
ii. 4, 6, . VIII. 304
ii. 4, 7, . VI. 481
ii. 5, . I. 14
ii. 5, . II. 205
ii. 5, . III. 129
ii. 5, 6, . VI. 355
ii. 6, . IV. 307
ii. 6, . V. 39
ii. 7, . IV. 299
ii. 8, 9, . VI. 410
ii. 8, 9, . VII. 241
ii. 9, . I. 261
ii. 9, . IV. 246
ii. 9, . IV. 371
ii. 9, . VI. 116
ii. 9, . VI. 222
ii. 9, . VIII. 58
ii. 9, . VIII. 103
ii. 9, 10, . VI. 406
ii. 9, 10, . VIII. 35
ii. 10, . II. 149
ii. 10, . IV. 270
ii. 10, . VI. 76
ii. 10, . VI. 386
ii. 11, . II. 91
ii. 12, . IV. 383
ii. 13, . III. 187
ii. 14, 15, . X. 417
ii. 18–20, . VI. 297
1 Pet. ii. 19, 20, . VII. 216
ii. 24, . I. 275
ii. 24, . V. 183
ii. 25, . IV. 131
ii. 25, . IX. 356
iii. 1, . VI. 98
iii. 1, . VII. 293
iii. 4, . IV. 493
iii. 7, . II. 230
iii. 8, . IX. 9
iii. 9, . I. 48
iii. 11, . II. 108
iii. 15, . III. 318
iii. 15, . VI. 297
iii. 16, . VII. 148
iii. 17, . II. 450
iii. 18, . I. 387
iii. 18, . IV. 36
iii. 18, . V. 135
iii. 18, 22, . IV.
iii. 19, . IV. 409
iii. 19, . VII. 386
III. 19–21, . IX. 81
iii. 20, 21, . VI. 79
iii. 20, 21, . IX. 42
iii. 20, 21, . IX. 65
iii. 21, . VI. 456
iii. 22, . I. 195
iii. 22, . I. 484
iii. 22, . I. 497
iii. 22, . IV. 396
iv. 1, . III. 478
iv. 1, . VI. 98
iv. 1, . VI. 230
iv. 2, . II. 27
iv. 2, . II. 29
iv. 2, . II. 94
iv. 2, . II. 100
iv. 2, 3, . II. 353
iv. 5, . IV. 564
iv. 5, . VII. 176
iv. 8, . III. 471
iv. 10, 11, . IV. 384
iv. 11, . IV. 253
iv. 11, . IV. 383
iv. 11, . VII. 172
iv. 12, . III. 309
iv. 14, . II. 467
iv. 14, . IV. 245
iv. 14, . IV. 327
iv. 14, . VI. 38
iv. 14, . VII. 275
iv. 14, . VII. 344
iv. 19, . VII. 28

1 Pet. iv. 19, . VII. 429
iv. 19, . XII. 20
v. 2, . VI. 170
v. 2, . XI. 226
v. 6, . III. 306
v. 7, 10, . IX. 409
v. 8, . II. 42
v. 8, . III. 351
v. 8, 10, . VII. 506
v. 9, . III. 257
v. 9, . VII. 271
v. 9, . X. 83
v. 9, 10, . VII. 265
v. 10, . I. 20
v. 10, . III. 306
v. 10, . VIII. 346
v. 10, . IX. 231
v. 10, . IX. 368
v. 12, . II. 231
2 Peter i. 1, . I. 29
i. 1, . I. 35
i. 1, . I. 224
i. 1, . I. 389
i. 1, . I. 441
i. 1, . V. 114
i. 1, . VI. 21
i. 1, . VI. 183
i. 1, . VIII. 283
i. 2, . I. 21
i. 2, . I. 22
i. 2, . I. 288
i. 3, . I. 349
i. 3, . I. 366
i. 3, . I. 368
i. 3, . I. 381
i. 3, . I. 391
i. 3, . II. 205
i. 3, . II. 354
i. 3, . II. 462
i. 3, . VI. 198
i. 3, . X. 62
i. 3, . X. 88
I. 3, 4, . VI. 324
i. 3, 4, . VI. 406
i. 3-5, . IX. 254
i. 4, . II. 84
i. 4, . II. 106
i. 4, . IV. 241
i. 4, . IV. 308
i. 4, . IV. 311
i. 4, . V. 49
i. 4, . VI. 153
i. 4, . VI. 437
i. 4, . X. 374

2 Pet. i. 5, . VII. 185
i. 5-12, . VII. 574
i. 8, . VI. 216
i. 9, . III. 241
i. 9, . III. 294
i. 10, . VI. 426
i. 10, . IX. 213
i. 10, . IX. 277
i. 11, . V. 391
i. 13, . I. 3
i. 14, . VI. 325
i. 14, . VII. 297
i. 14, . VII. 413
i. 16, . VII. 105
i. 16, 17, . IV. 221
i. 16, 17, . VI. 418
i. 16, 18, . IV. 499
i. 17, . I. 315
i. 17, . IV. 492
i. 17, . IX. 333
i. 17, 19, . X. 39
i. 19, . IV. 483
i. 20, . I. 306
i. 20, . IV. 295
i. 20, . VIII. 264
i. 21, . I. 5
i. 21, . X. 145
ii. 1, . I. 37
ii. 1, . I. 196
ii. 1, . III. 441
ii. 1, . VII. 225
ii. 1, . VIII. 283
ii. 1, 2, . XII. 57
ii. 3, . IV. 204
ii. 3-5, . X. 553
ii. 4, . II. 39
ii. 5, . II. 135
ii. 5, . IV. 564
ii. 7, 8, . X. 274
ii. 9, . II. 45
ii. 10, . II. 102
ii. 13-15, . X. 185
ii. 14, . I. 48
ii. 14, . I. 364
ii. 14, . II. 108
ii. 14, . II. 117
ii. 16, . IV. 179
ii. 18, . IV. 177
ii. 19, . II. 42
ii. 19, . X. 49
ii. 20, . I. 391
ii. 20, . I. 413
ii. 20, . II. 26
ii. 20, . III. 423

2 Pet. ii. 20, . VI. 81
ii. 20, . VII. 330
ii. 20, . X. 267
ii. 20, . VI. 324
ii. 20–22, . VII. 503
ii. 20–22, . X. 154
ii. 20–22, . X. 397
ii. 21, . X. 38
ii. 21–23, . IX. 314
ii. 22, . I. 407
ii. 22, . X. 69
iii. 1, 2, . II. 354
iii. 4, 9, . X. 234
iii. 5, . VII. 4
iii. 7, . V. 448
iii. 7, 13, . XII. 87
iii. 9, . I. 335
iii. 9, . IV. 191
iii. 9, . IV. 197
iii. 12, . VII. 58
iii. 13, . I. 523
iii. 13, . II. 31
iii. 14, . VII. 161
iii. 15, 16, . IV. 426
iii. 17, . I. 506
iii. 18, . III. 472
iii. 22, . III. 223
1 John i. 1, . IV. 558
i. 1, . VII. 135
i. 1, 2, . IV. 419
i. 1, 2, . VIII. 179
i. 1-6, . IV. 264
i. 2, . II. 207
i. 2, . II. 245
i. 2, 3, . IV. 266
i. 3, . I. 224
i. 3, . I. 289
i. 3, . IV. 318
i. 3, . IV. 452
i. 3, . VII. 199
i. 3, 4, . VI. 26
i. 3, 6, 7, 9, VII. 203
i. 4, . I. 305
i. 4, . III. 417
i. 4, . VIII. 353
i. 4, . VIII. 393
i. 6, . I. 251
i. 7, 9, . VI. 407
i. 9, . IV. 76
i. 9, . VII. 433
i. 12, . IX. 331
i. 18, . VI. 515
ii. 1, . IV. 82
ii. 1, . V. 8
1 John ii. 1, . VII. 264
ii. 1, 2, . IV. 66
ii. 1, 2, . IV. 76
ii. 1, 3, . V. 187
ii. 2, . IV. 58
ii. 2, . V. 427
ii. 3, 8, . VI. 257
ii. 4, . IV. 184
ii. 4, . VII. 333
ii. 4, 9, 11 . VI. 255
ii. 4, 13, 15, VIII. 198
ii. 7, . VI. 227
ii. 8, . I. 276
ii. 12, . VIII. 119
ii. 12, 13, . I. 305
ii. 13, . V. 315
ii. 13, . V. 318
ii. 13, . VIII. 142
II. 13, 14, . VII. 475
ii. 14, . III. 486
ii. 14, . IV. 413
ii. 14, . V. 7
II. 14, . VII. 500
ii. 14, . VIII. 373
ii. 15, . II. 25
ii. 16, . II. 104
ii. 16, . III. 482
ii. 20, . I. 136
ii. 20-27 . IX. 283
iii. 1, . II. 172
iii. 1, . II. 220
iii. 1, . II. 316
iii. 1, . VIII. 158
iii. 1, . VIII. 353
iii. 1, 2, . IV. 499
iii. 1, 2, . VI. 220
iii. 1, 3, . III. 417
iii. 1, 9, . IV. 159
iii. 2, . I. 86
iii. 2, . II. 263
iii. 2, . II. 315
iii. 2, . II. 443
iii. 2, . IV. 266
iii. 2, . IV. 565
iii. 2, . V. 548
iii. 2, . IX. 326
iii. 2, 3, . I. 302
iii. 3, 4, . VII. 26
iii. 3–10, . VII. 169
iii. 4, . IV. 157
iii. 4, . III. 480
iii. 4, . X. 281
iii. 6, . VII. 133
iii. 7, . VII. 154
iii. 7, . VII. 231

1 John iii. 7, . VII. 556
iii. 8, . II. 51
iii. 8, . II. 108
iii. 8, . IV. 423
iii. 8, . VI. 441
iii. 8, . VII. 254
iii. 9, . III. 449
iii. 9, . VI. 515
iii. 9, . X. 42
iii. 9, . X. 87
iii. 12, . VII. 257
iii. 12, . IX. 29
iii. 14, . VI. 78
iii. 15, . V. 95
iii. 15, . VI. 207
iii. 15, . VI. 408
iii. 16, . I. 277
iii. 16, . I. 429
iii. 16, . II. 217
iii. 17, . I. 273
iii. 17, . VIII. 51
iii. 20, . III. 328
iii. 24, . II. 392
iv. 3, . X. 239
iv. 4, . I. 352
iv. 4, . I. 388
iv. 4, . II. 5
iv. 4, . VII. 272
iv. 7, 8, . VIII. 59
iv. 9, . II. 216
iv. 9, 10, . VIII. 39
iv. 9, 10, . VIII. 375
iv. 9, 16, . IV. 268
iv. 10, . II. 169
iv. 10, . VII. 246
iv. 10, . IX. 159
iv. 10, 16, . VIII. 463
iv. 12, 13, . II. 392
iv. 15, . VII. 447
iv. 15, 16, . IX. 116
iv. 16, . II. 456
iv. 16, . V. 13
iv. 16, . VI. 133
iv. 16, . VII. 211
iv. 16, . VII. 275
iv. 16, . X. 543
iv. 18, . III. 283
iv. 18, . VI. 282
iv. 19, . VI. 90
v. 1, . I. 66
v. 1, . I. 273
v. 1, . VI. 193
v. 4, . VII. 273
v. 4, 5, . II. 432
v. 5, 7, . VI. 420
1 John v. 5, 10, . VIII. 272
v. 6, . II. 422
v. 6, . III. 409
v. 6–8, . VI. 27
v. 6–8, . VII. 521
v. 7, . IV. 231
v. 7, . IV. 217
v. 7, . IV. 263
v. 7, 8, . VIII. 152
v. 7, 8, . VIII. 360
v. 8, . I. 233
v. 8, . I. 241
v. 8, . IV. 350
v. 9, . I. 244
v. 9, . III. 229
v. 10, . VIII. 372
v. 10, 11, . III. 259
v. 11, . IV. 419
v. 11, 12, . VIII. 159
v. 11, 13, . VI. 408
v. 12, . II. 16
v. 12, . IV. 14
v. 12, . VIII. 338
v. 12, . X. 118
v. 13, . III. 417
v. 13, . VIII. 351
v. 13, 14, . III. 377
v. 13, 15, . III. 398
v. 14, 15, . III. 360
v. 16, . III. 367
v. 16–18, . IX. 253
v. 18, . VI. 193
v. 19, . II. 29
v. 19, . VI. 82
v. 19, . VII. 271
v. 19, . X. 5
v. 20, . I. 300
v. 20, . I. 374
v. 20, . IV. 305
v. 20, . IV. 431
v. 20, . IV. 434
v. 20, . IV. 561
v. 20, . V. 52
v. 20, . VI. 192
v. 20, . VI. 205
v. 20, . VIII. 163
v. 20, . VIII. 395
2 John 1, . IX. 277
3, . I. 20
3, . IX. 223
10, 11, . XI. 264
3 John 3, 4, . IV. 135
3, . XI. 58
Jude WHOLE, . IX. 196
2, . IV. 294

Jude 4, . x. 520
6, . II. 37
6, . II. 44
6, . VII. 26
9, . I. 156
9, . I. 487
10, . IV. 181
10, . X. 96
11–13, . IX. 174
12, . III. 442
12, . III. 465
12, . VI. 337
14, 15, . VI. 97
14, 15, . VI. 330
14, 15, . X. 539
18–21, . XI. 37
19, . VI. 69
20, . VI. 24
20, 21, . VII. 482
21, . VII. 164
22, 23, . VI. 415
24, . I. 422
24, . I. 426
24, . VII. 159
24, . IX. 103
Rev. i. 1, . I. 487
i. 1, . III. 210
i. 1, . IV. 263
i. 1, 16, 18, IV. 109
i. 3, 4, . IV. 121
i. 3, 4, . VIII. 46
i. 4, . II. 320
i. 4, . VIII. 28
i. 4, 5, . VIII. 367
i. 4, 5, . VIII. 378
i. 4–8, . VIII. 38
i. 5, . II. 165
i. 5, . IV. 430
i. 5, 6, . IV. 374
i. 6, . III. 367
i. 8, . VIII. 41
i. 8, 17, . IV. 436
i. 9, . II. 434
i. 15, 16, . I. 467
i. 18, . III. 382
i. 18, . IV. 53
i. 18, . IV. 79
ii. . III. 422
ii. 2, . I. 10
ii. 2, . IV. 142
ii. 2, . IX. 272
ii. 6, . III. 321
ii. 8, . I. 36
ii. 9, . VI. 495
ii. 10, . II. 448
Rev. ii. 10, . II. 458
ii. 10, . VII. 152
ii. 13, . III. 226
ii. 15, . IV. 156
ii. 19, . III. 476
ii. 19, . III. 471
ii. 20, . IV. 248
ii. 21, . IV. 191
ii. 21, . IV. 193
ii. 21, . IV. 197
ii. 21, . VII. 556
ii. 24, . III. 262
ii. 24, . III. 264
ii. 24, . III. 265
ii. 24, 25, . IV. 258
ii. 28, . I. 320
iii. 2, . III. 259
iii. 2, . IX. 390
iii. 7, . IV. 247
iii. 7, . IV. 302
iii. 9, . III. 50
iii. 10, . V. 323
iii. 14, . I. 177
iii. 14, . IV. 555
iii. 17, . VI. 69
iii. 17, . VI. 449
iii. 17, . VI. 495
iii. 17, . VII. 384
iii. 17, . X. 394
iii. 18, . VII. 379
iii. 18, . X. 178
iii. 20, . III. 509
iii. 20, . VIII. 388
iii. 21, . I. 480
iii. 21, . II. 258
iii. 21, . II. 262
iii. 21, . IV. 54
iii. 21, . IV. 370
iii. 21, . IX. 124
iv. 3, . IV. 397
iv. 6, . IV. 257
iv. 8, . IV. 374
iv. 9, . IV. 385
iv. 11, . I. 218
iv. 11, . III. 221
v. 2, . IV. 564
v. 2, . V. 77
v. 4, . I. 404
v. 6, . I. 467
v. 6, . IV. 141
v. 9, . I. 156
v. 9, . I. 172
v. 9, . III. 14
v. 9, 10, III. 222
v. 9–12, . IV. 374

Rev. v. 9–12, . I. 155
v. 9–12, . I. 29
v. 9–13, . I. 197
v. 10, . I. 523
v. 11, . I. 162
v. 11, . I. 168
v. 11, . IV. 525
v. 12, . I. 478
v. 12, . III. 219
v. 12, . IV. 398
v. 13, . IV. 293
vi. 9, . IV. 79
vi. 11, . VII. 369
vi. 11, . VII. 374
vi. 11, . VII. 382
vi. 16, 17, . X. 512
vii. 9–11, . I. 198
vii. 9–11, . I. 169
vii. 9–11, . I. 172
vii. 11, . I. 193
vii. 11, 12, . VIII. 65
vii. 12, . IV. 385
viii. 3, . IV. 62
viii. 7, . III. 55
ix. . II. 66
ix. 11, . VI. 371
x. 10, . IV. 346
xi. 1, . II. 75
xi. 1, . IV. 253
xi. 2, . II. 74
xi. 6, . I. 199
xi. 10, . IV. 251
xi. 12, . IV. 77
xi. 15, . II. 31
xi. 15, . IV. 236
xi. 17, . III. 221
xi. 17, . IV. 375
xii. . I. 491, 492
xii. 1, . IV. 245
xii. 1, . IV. 328
xii. 7, . I. 488
xii. 8, . V. 322
xii. 9, . II. 46
xii. 9, . III. 262
xii. 9, . V. 315
xii. 10, . V. 326
xii. 11, . II. 43
xii. 11, . VII. 133
xii. 11, . VII. 222
xii. 11, . VII. 449
xii. 12, . II. 65
xiii., xiv., . XII. 109
xiii. 1–3, . I. 493
xiii. 2, . II. 47
xiii. 3, . II. 28

Rev. xiii. 4, 7, . I. 200
xiii. 7, 8, . III. 172
xiii. 8, . II. 32
xiii. 8, . II. 164
xiii. 8, . IV. 553
xiii. 8, . IX. 40
xiii. 8, . IX. 227
xiii. 10, . VII. 450
xiii. 11, . III. 213
xiii. 12, . III. 11
xiii. 17, . VII. 573
xiv. 3, . II. 258
xiv. 4, . X. 71
xiv. 6, . IV. 212
xiv. 6, . IV. 242
xiv. 10, 11, . X. 548
xiv. 12, . II. 216
xiv. 12, . VIII. 287
xiv. 13, . VI. 200
xiv. 13, . VII. 339
xiv. 13, . XII. 9
xv. 3, . I. 36
xv. 3, . IV. 77
xv. 4, . VII. 566
xv. 4, . VIII. 94
xv. 8, . IV. 539
xvi. 8, 9, . IV. 251
xvi. 13, 14, . II. 65
xvi. 15, . VII. 379
xvi. 17, . II. 35
xvi. 17, . IV. 375
xvii. 5, . IV. 273
xvii. 8, . IX. 40
xvii. 13, . II. 28
xvii. 13–17, . IV. 217
xviii. 7, . II. 258
xix. 5, . I. 274
xix. 6, . IV. 375
xix. 6, . XII. 65
xix. 7, 8, . VII. 380
xix. 9, . IX. 103
xix. 10, . I. 36
xix. 10, . I. 167
xix. 10, . II. 58
xix. 10, . VII. 224
xix. 10, . VIII. 330
xix. 11–13, . IV. 560
xix. 11–16, . IV. 550
xix. 15, . III. 281
xix. 15, . IV. 203
xix. 19, 20, . I. 494
xix. 20, . II. 47
xx. . I. 511
xx. 1–7, . I. 522
xx. 3, . I. 494

Rev.	xx. 3,	II. 45
	xx. 4, 5,	VII. 449
	xx. 6,	I. 523
	xx. 6,	V. 271
	xx. 10,	II. 47
	xx. 12,	IV. 565
	xxi. 6,	IV. 109
	xxi. 7,	I. 261
	xxi. 7,	IV. 243
	xxi. 11,	I. 319
	xxi. 12,	I. 190
	xxi. 22, 33,	I. 319
	xxi. 23,	I. 312
	xxi. 23,	IV. 565
	xxi. 23,	IX. 333
	xxi. 27,	XII. 74
	xxii. 1,	VI. 53
Rev.	xxii. 2,	VII. 166
	xxii. 6, 16,	IV. 521
	xxii. 9,	I. 167
	xxii. 9,	IV. 140
	xxii. 9,	IV. 437
	xxii. 11,	IV. 172
	xxii. 11,	VI. 45
	xxii. 11,	VII. 175
	xxii. 11,	VII. 561
	xxii. 14,	I. 64
	xxii. 15,	III. 26
	xxii. 15,	IV. 176
	xxii. 16,	III. 222
	xxii. 16,	IX. 266
	xxii. 16,	IX. 333
	xxii. 16, 20,	IV. 109
	xxii. 17,	VIII. 509

END OF VOL. XII.

INDEX OF PRINCIPAL TEXTS.

Ex. xxxiv. 6, 7, . viii. 12
Ps. xiv. 1, . x. 222
xxix. 1, 2, . vi. 497
li. 5, 6, . x. 330
li. 6, . x. 324
li. 13, . vi. 509
lxxxv. 8, . iii. 359
lxxxv. 8, . iii. 405
lxxxv. 8, . iii. 413
lxxxix. 6–15, . iv. 394
lxxxix. 30–37, . viii. 61
c. 4, . ix. 499
cv. 14, 15, . xii. 34
cxxx. 7, . viii. 3
Prov. viii. 4–6, . x. 195
Eccles. vii. 23–29, . x. 429
vii. 29, . x. 216
Isa. l. 10, . iii. 308
l. 10, . iii. 341
l. 11, . iii. 345
liv. 7–11, . ix. 42
liv. 9, . ix. 86
liv. 9–13, . viii. 165
lvii. 15, lxvi. 1, 2, . vii. 10
Jer. iv. 14, . iii. 509
xxxi. 31–33, . vi. 231
l. 10, 11, . iii. 235
Ezek. xxxvi. 26, 27, . vi. 211
Zeph. ii. 1–3, vii. 543, 559
Hag. ii. 5–9, . v. 439
Zech. iv. 6-9, . xii. 104
Mat. ii. 23, . vi. 147
vi. 19–21, . vi. 459
Mark. vi. 20, . vii. 274
Luke xvi. 25, . vi. 459
John i. 1–3, . iv. 549
iii. 6, vi. 158, 187
iii. 6, . x. 40
John vi. 37, 38, . iv. 207
vi. 40. . viii. 257
vi. 44, 65, . viii. 144
xi. 25, 26, . vii. 344
xiii. 1, . iv. 96
xiv., xv., xvi. . vi. 3
xv. 1, 2. . iii. 435
xv. 2, . iii. 457
xv. 2, . iii. 474
xvi. 7–11, . vi. 359
xvii. . iv. 500
xvii. 5, . iv. 484
xvii. 20–26, . ix. 106
xvii. 21, . ix. 145
xviii. 1–21, . v. 196
xx. 16, 17, . viii. 380
Rom. i. 21, . iv. 163
ii. 4, 5, . iv. 188
ii. 14, 15, . vi. 231
v. 6–10, . x. 85
v. 12–14, . x. 4
v. 14, . vii. 69
v. 19, 20, . x. 23
vi. 17, 18, . vii. 223
vii. 8, . x. 59
vii. 13, . iv. 153
viii. 18, . vii. 456
viii. 33, . viii. 133
viii. 34, . iv. 7
ix. 22, . x. 490
xi. 1–7, . ix. 15
xi. 18–22, . ix. 433
1 Cor. vii. 14, . ix. 439
viii. 6, iv. 349, 404, 454,
viii. 6, iv. 517, 545
viii. 6, vii. 3
viii. 6, . ix. 99
x. 1–12, . vii. 306

1 Cor. xv. 44–49, . vii. 76
2 Cor. iii. 18, . vi. 217
iv. 17, v. 4, . vii. 356
v. 5, . vii. 411
v. 5, . xii. 3
v. 18, 19, . v. 3
v. 18– 20, . vi. 117
vii. 10, 11, . x. 356
x. 4, 5, . x. 377
Gal. i. 15, 16, . iv. 343
iv. 4, 5, . v. 180
Eph. i. . i.
i. 21, 22, . xii. 84, 92
ii. 1–11, . i. 1–348
ii. 8, . viii. 490
ii. 14–16, . ii. 361
ii. 14–16, . v. 465
iii. 16–21, . ii. 407
iii. 17, . ii. 391
iv. 22, . x. 278
v. 30–32, . ii. 415
Philip. i. 9–11, . vii. 131
ii. 12, 13, . viii. 529
iii. 9, . v. 352
Col. i. 15–19, . iv. 454
i. 16, . iv. 538
i. 17, . iv. 563
i. 20, . v. 501
i. 21, . x. 106
i. 26, . iv. 280, 292
i. 26, 27, iv. 227, 241, 259
i. 27, . iv. 303, 333
ii. 2, . vii. 521
ii. 15, . v. 299
1 Thes. v. 23, . x. 125
2 Thes. i. 8, 9, . x. 490
1 Tim. i. 13, 14, . viii. 199
ii. 6, . v. 172
2 Tim. iii. 15, . viii. 274
Titus i. 15, . x. 257
iii. 4–7, . vi. 73
iii. 5, 6, . vi. 47
iii. 8, . vii. 233
Heb. i. 1, 2, v. 525, 533, 540
ii. 14, . v. 295
Heb. ii. 16, 17, . v. 34
iii. 10, . viii. 328
iv. 11, . viii. 546
iv. 14–16, . v. 378
iv. 15, . iv. 111, 138
vi. 4–10, . vi. 319
vi. 7, 8, . vii. 296
vi. 13–20, . viii. 235
vii. 25, . iv. 88
x. 3–5, . v. 141
x. 3–10, . v. 137
x. 4–7, . v. 481
x. 4–10, . v. 68
x. 19–22, . v. 388
x. 30, 31, . x. 490
x. 31, . x. 525
xii. 25–29, . v. 439
xiii. 20, 21, . v. 366
xiii. 20, 21, . ix. 388
James i. 1–5, . ii. 429
i. 6–8, . viii. 420
i. 22, . vii. 291
ii. 21–23, . vii. 178
1 Peter i. 3, . vi. 455
i. 3–5, . vi. 151
i. 7. . viii. 464
iii. 19–21, . ix. 81
v. 7, 10, . ix. 409
v. 10, ix. 231, 269, 276, 308, 319, 336, 355, 363, 368, 398
v. 11, . iv. 372
2 Pet. i. 3, 4, ii. 20, 21, vi. 324
1 John i. 4, . viii. 393
ii. 13, 14, . vii. 475
iii. 8, . vii. 254
v. 6–8, . vii. 521
v. 7, 8, viii. 360
v. 12, . viii. 338
v. 13, . viii. 351
Jude, ix. 199
Rev. v. 12, . iii. 219
xiv. 13, . vii. 339
xix. 6, . xii. 65

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